







# **THE DHARAM SHASTRA**





**REDISCOVERING INDIA**

# **THE DHARAM SHAstra**

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DUTTA M.N.

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## PREFACE.

SEVERAL of my friends, from various parts of India, to whose help and sympathy I am greatly indebted for the completion of my English translations of the Rāmāyaṇa, Mahābhārata, and of other Sanskrit works, requested me to undertake an English translation of the Twenty Hindu Smṛitis which pass under the general name of *Dharma-S'āstras*. But I always expressed my reluctance to undertake the task, for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends, to whom it is a sin to be dis-obliging, that I venture to undertake this most arduous work of publishing, in a collected form, the Text and a literal prose English Translation, with profuse Explanatory Notes, of all the *Samhitās*.

Some of these *Samhitās* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may easily possess them for his own use. This is indeed a *cad desideratum*, especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English-knowing world. The value of *Samhitās* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To

encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text, with the help of a number of Pundits, and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes, very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Samhitās* must be always very literal. And I have followed this dictum very carefully throughout the work. My object, in publishing a very carefully edited Text along with the Translation, is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Samhitās* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Samhitās* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well. They will, by such a study, be not only able to form an estimate of the life and conduct, so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Samhitás*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate, it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If, however, this edition of the early Law-Texts proves successful, I shall, in a near future, undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all, like myself, are equally interested.

THE ELYSIUM BOWER,

January, 1906.

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M. N. D



# ANGIRAS SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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Harivams'a, Agni Purānam, Mārkaṇḍeya  
Purānam, &c., &c.*

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# ANĠIRAS SAMHITA'.

## CHAPTER I.

HAVING seen [the import of the *Védās*], the ascetic Anġiras described, from the beginning to the end, the regulations of penance for the various *Varṇas* amongst the duties of the order of householders. (1)

Having partaken of boiled rice from lowcaste people, twice-born persons [should perform penances] ; [The learned] have laid down the *Chândráyana*, *Kṛichha* and one half-[distressing like the latter] for the *Bráhmaṇas*, *Kshatriyas* and the *Vais'yas* [respectively]. (2)

A washerman, cobbler, actor, *Varuḍa*, *Kaivarta*, *Méda*, and *Bhilla*,—these seven are described in the *Smṛiti* as lowcastes. (3)

When one drinks water lying stale in a vessel in the house of a lowcaste person, he should perform a penance. (4)

What penance is laid down for the *Varṇas*, if they, out of ignorance, drink water from a vessel or from a well belonging to a *Chandála* ? (5)

A *Bráhmaṇa* should perform the *Sántapanam* ; a *Kshatriya*, the *Prájápatya* ; a *Vais'ya*, half the *Prájápatya* ; and a *S'údra*, the *Pádakṛichha*. (6)

By drinking, unknowingly, water from degraded castes, a *Bráhmaṇa*, fasting for a day and night, becomes purified with the *Pañchagavya*. (7)

If, on any occasion, a *Brahmaṇa* is touched by another *Bráhmaṇa* who has still the leavings of food in his mouth (*i.e.*, who has not washed his mouth after taking meals), he becomes purified by rinsing his mouth. The ascetic Anġiras has said so. (8)

If he is, on any occasion, touched by a *S'ūdra* who has not washed his mouth after taking meals, he should bathe and recite [the *Gāyatrī*] and shall become purified by [fasting for] half-a-day. (9)

If a *Vipra* is [similarly] touched by a *Vais'ya*, a dog or a *S'ūdra*, he shall, after fasting for one night, become purified with the *Pañchagavya*. (10)

If [a *Brāhmaṇa*] is touched by a person who has still the leavings of food in his mouth, by being touched by whom in a pure state he is required to take [a purificatory] bath, he should have to perform the *Prajapatya*. (11)

Hereafter I shall describe the regulations relating to the use of clothes dyed with indigo. There is no sin [in using them] while lying down on bed for co-habiting with one's wife. (12)

By rearing up indigo plants, by selling them, and acquiring his livelihood therefrom, a *Vipra* becomes degraded ; and he is freed from the sin by three distressing penances. (13)

[Sacrificial] bath, charity, recitation [of *Mantrams*], the offering of oblations to the Sacred Fire, Vedic study and the offering of oblations to the departed Manes as well as the [Five] great *Yajñas* (Sacrifices) become profitless to a person, from the use of a cloth dyed with indigo. (14).

If one, out of ignorance, puts on a cloth dyed with indigo, one, after fasting for a day and night, becomes purified with the *Pañchagavya*. (15)

If by his carelessness an indigo wood pierces the body of a *Brāhmaṇa*, and if blood is seen there, the twice-born person should perform the *Cādnārdyaṇa*. (16)

If a twice born person eats rice boiled with the sticks of an indigo plant, he should, by vomiting out the food, be purified with the *Pañchagavya*. (17)

The three *Varṇas* should perform the *Chāndrāyana*, if twice-born persons, carelessly and out of error, eat indigo : for this is the rule. (18)

The food, that is brought by a person putting on a cloth dyed with indigo, stands the giver in good stead, [but] the partaker thereof merely eats sin. (19)

Fasting for a day [is laid down] for *Vipras* fed with the rice which is boiled by [a person putting on] a raiment dyed with indigo. (20)

The husband of the woman, who on the demise of her consort, puts on a raiment dyed with indigo, goes to hell. The woman, too, [goes to hell] thereafter. (21)

The corns, which one grows on a field sullied with the sowing of indigo, are unworthy of being eaten by the twice-born. By eating [them, one] should perform the *Chāndrāyana*. (22)

Such a place (*i.e.*, where indigo has been sown) should never be used for a procession with idols for the dedication of a bull, for celebrating a sacrifice or for making gifts ; for the earth [there] has become contaminated. (23)

The ground, where indigo has been sown, remains impure for twelve years and becomes pure thereafter. (24)

One should perform a penance, consisting of one portion, for those kine which are killed by being given [too much] food or drink, or by the administration of medicine. (25)

One should perform half the part of a penance where kine are killed or distressed by the defect of bells or other ornaments ; for that has been made for decorating them (26)

While controlling, binding with a rope, obstructing, or by an accident or otherwise, if kine are killed, one should perform the penance of *Pādona*. (27)

[The branch of a tree] of the bulk of a thumb-joint, measuring an arm in length, covered with leaves and having a top is called a *Danda* (rod). (28)

If a person strikes a cow with any [implement] other than the rod mentioned above, twofold is the penance for him for his purification. (29)

In breaking her horns or bones or by lynching her, one should perform a penance for ten nights if she recovers by that time. (30)

[In that case,] one should live on barley mixed with the urine of a cow. This is the most wholesome penance as viewed by Āṅgīras. (31)

Sin does not continue in him for whom, the father or preceptor of an incapable person or child performs a penance. (32)

One, who is aged eighty years, a child of less than sixteen years of age, women and diseased persons are allowed to perform half the penance. (33)

If a cow, when beaten with a stick, swoons away or drops down, [the recitation of] the *Gāyatrī* for eight thousand times is the purifying penance. (34)

A woman in [her] menses, becomes pure on the fourth day after bathing. She should perform [a penance] after her menstrual period and never within. (35)

When the cataminal flow of women becomes excessive for any disease, they do not become impure by that : for this is not natural with them but the reverse of it. (36)

One does not become of pure conduct so long as the menstrual flow continues. When the menses is stopped, a woman may be employed in domestic works and known for sexual purpose. (37)

On the first day [of the menses], she is a *Chandāla*-woman; on the second, she is the mulderess of a

*Brāhmaṇa*; on the third, she is called a washer-woman; and on the fourth day, she becomes purified. (38)

When [a *Brāhmaṇa*] is touched by a woman in [her] menses, by a dog or by a *S'ūdra*, he becomes purified by the *Pañchagavya* after fasting for a night. (39)

A married couple is impure as long as they lie together on bed. Getting up from the bed, a woman becomes pure but the man continues still impure. (40)

One should never rinse his mouth or wash his feet [with water placed] in a belmetal vessel. Belmetal is purified by ashes; and copper, by acid. (41)

A woman is purified by her menses; and a river, by its current. [A stone vessel, etc.,] greatly crusted with impurities, becomes pure by being left on the ground for six months. (42)

Belmetal vessels, smelt by kine and those containing leavings of food partaken of by a *S'ūdra*, are purified by being kept in ashes for ten days. Similarly those, sullied by crows, [are purified]. (43)

The purification of gold and silver [is encompassed] by air and the rays of the sun and moon. (44)

A woolen cloth is not sullied when marked with semen or touched by a dead body. It becomes pure when the part [affected] is washed by water and earth. (45)

By taking dried food, (cakes, etc.,) of his (a *S'ūdra's*), a *Vipra* must observe a penance for a week. Food, accompanied with curry, is digested in a fortnight. (46)

Milk and curd [are digested] within a month; and clarified butter, within six months. It is doubtful if oil is digested in the stomach within a year. (47)

He who continually partakes of a *S'ūdra's* food for one month, becomes a *S'ūdra* in this birth and is born as a dog after death. (48)



[Partaking of] a *S'ūdra's* food, associating with a *S'ūdra*, sitting with a *S'ūdra* acquiring knowledge from a *S'ūdra*, degrade even one burning with *Brahma*-energy. (49)

The twice-born person, who utters benediction before a *S'ūdra* and salutes him,—that *Brāhmaṇa* as well as the *S'ūdra* go to hell. (50)

A *Vipra* is purified on the tenth day; and a *Kṣatriya*, on the twelfth day. A fortnight, it is said, [is for] a *Vais'ya* and a *S'ūdra* is purified in a month.\* (51)

The soul the *Veda* (Vedic study) and the Three Fires,—these five are destroyed, if an *Agnihotrin-Vipra* partakes of a *S'ūdra's* food. (52)

If a twice-born person, being fed by a *S'ūdra's* food, procreates sons, those sons belong to him (i.e., the *S'ūdra* who gives the food): for semen originates from food. (53)

Any article touched by a *S'ūdra*, or any residue of his food, should not be given to a twice-born out of carelessness or with the one palm. So the ascetic A'pastamva has said. (54)

One may always take a *Brāhmaṇa's* food; a *Kṣatriya's*, on *Parva*-days; a *Vais'ya's*, in times of calamity; but never a *S'ūdra's*. (55)

[By taking] a *Brāhmaṇa's* food, [one attains to] poverty; [by taking] a *Kṣatriya's* food, [one becomes] a beast; [by taking] a *Vais'ya's* food, one becomes a *S'ūdra*; [and by taking] a *S'ūdra's* food, one, forsooth, goes to hell.† (56)

This refers to impurity consequent on the birth or death of a *Sapinda* relation.

† It means that a *Brāhmaṇa* should not beg his food from another *Brāhmaṇa* and live thereon. This *Śloka* entails restriction about taking food from the various castes.

The food, [offered] by a *Brāhmaṇa*, is ambrosia ; that by a *Kṣatriya* is known as milk ; that by a *Vais'ya* is simple food ; and the food [offered] by a *S'ūdra*, is certainly blood. (57)

The iniquity of human beings stands resting on their food. One eats the sin of a person whose food he partakes of. (58)

When a *Vipra*, who leads the life of a religious student and has mastered his senses, drinks any drink and unknowingly takes any food from persons suffering from the impurity of birth, he should vomit it out, rinse his mouth and bathe after going into the water. Then reciting the *Varuṇa-Mantram*, he should be qualified to perform his own work. (59—60)

One should leave off his shoes [before entering] the house in which the Sacred Fire is deposited, a cow-pen and the presence of a Deity, or a *Brāhmaṇa*, [and before] taking his meals, or reciting [the *Gāyatrī*]. (61)

[If a person] putting on [his] sandals, goes, from his house, to the Five Rooms,\* a pious king should cut off his two legs. (62)

An *Agnihotri* (i.e., who maintains the Sacred Fires) an ascetic, a *S'rotriya*, one who has completely studied the *Védas* these may go there with [their] sandals on ; others must be chastised with punishment. (63)

[On the *S'rāddha*] of a son who had gone through all the *Samskāras* from the birth to the *Chādd*, especially after the cremation rite (i.e., on the first *S'rāddha*), food should be partaken of only by the *Sapindas*. (64)

\* The Five Rooms are,—the room for the Fire, the cow-pen, that of an idol, that of a *Brāhmaṇa*, the one in which one takes meals and the one in which the recitation of the *Gāyatrī* is performed.

By taking the food of a professional beggar, that at a new *S'rāddha*, that at the birth of a child and that at the *Garbhādhāna* ceremony of a woman, one should perform the *Chāndrāyana*. (65)

One should not eat the food of a maiden, who, after having been promised to be given away in marriage to one, is actually given to another. She is designated *Punarbhū*. (66)

If abortion takes place before the celebration of the *Saṃskāras*, *Pūṃsavana*, or the *Simantonnayan*, then, it is laid down, [the child in the womb] is purified with [the performance of] the purificatory rites in the second conception. (67)

As long as a pregnant woman remains within ten months (*i.e.*, does not give birth to a child), she should be protected by the king and others. Thereafter some other arrangement should be made. (68)

The food of a woman, who, disregarding the command of her husband, acts against him, should never be taken. She is known as one acting at her will. (69)

One should not take food in the house of a woman who has no issue. He, who does so out of stupefaction, goes to the *Pāyasa*-hell. (70)

The relations, who out of stupefaction live upon a woman's wealth or use her clothes and conveyances—sinful wights [as they are], go to hell. (71)

A king's food steals energy and a *S'ūāra*'s food destroys *Brahma*-energy. But one, who takes food from persons suffering from impurity, eats the dirt of the [entire] earth. (72)

# YAMA SAMHITA

ORIGINAL TEXT

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# YAMA SAMHITA'.

THE *Dharma-S'āstra* (Religious Code), the object of which is to discourse on penances, is founded on the duties of the four *Varṇas*. (1)

Those, who have not been killed by water, fire, hanging, adopting the life of a mendicant, fasting, poison, falling down, *Praya* (fasting till death), and self-inflicted strokes of a weapon—all these; [as well as] the drunk, and those interdicted by all persons are purified by the *Chāndrayāna* and two *Taptakṛichhas*. (2—3)

The sinful wights, who return from the order of *Vanaprastha* (hermits), lose both the worlds. By giving away a cow and a bull, they are purified by two *Chāndrayānas*. (4)

By cremating the destroyer of a cow, of a *Brahmaṇa*, or a person killed by hanging or by cutting off his (*viz.*, the latter's) rope, one should perform a *Taptakṛichha*: (5)

One, bitten by a worm born in a wound, by a fly or a dog, should perform half the *Prājāpatya* and make a sacrificial present proportionate to his might. 6)

If pus and blood come out from an ulcer made by worms at a *Brāhmaṇa*'s anus, he becomes purified by the *Mouñji-Homa*.\* (7)

\* The offering of clarified butter to the Fire by a *Brāhmaṇa* after being invested with a girdle made of triple *Muñja*-grass,



If a *Kshatriya*, a *Vais'ya*, a *S'ūdra*, or one belonging to any of the mixed castes, take food knowingly [that pus is coming out of the anus],—they should particularly perform the penance of *Chāndrāyana*. (8)

One should make a morsel of the size of the egg of a hen ; otherwise for faulty eating, he would never be purified by it. (9)

In the light fortnight, one should increase [the number of morsels] one by one, and decrease it [similarly] in the dark fortnight. One should not take one's meal in the *Amāvasya*. This is the regulation of the *Chāndrāyana* (10)

By drinking *Surā* (wine) and other spirituous liquors and taking beef, a *Vipra* should perform the *Taptakrichha*. By that sin is dissipated. (11)

If the performer, when the penance is undertaken, dies, he becomes purified, on that very day, both in this world and the next. (12)

As long as a person, living separate, is not purified by a penance, his other [kinsmen] should not be touched [also] ; for they are all polluted. (13)

Their food should not be partaken of ; nor any present should be accepted from them ; they should not be given lessons in a study ; no matrimonial alliance should be made with them ; but all those persons, co-parceners of the same property, might become purified after they had repented and performed the penance. (14)

A father, brother, or any other relation should perform the penance for a child whose age is below the eleventh year and above the fifth. (15)

There is no offence or sin for a child younger than this. There is no punishment from the king for him, nor any penance. (16)

One, who is eighty years old, one who is less than sixteen years old, women and diseased persons are allowed to perform half the penance. (17)

What penance should those persons perform, who are touched by *Chandāla*-women and washer-women after the sunset ? (18)

By bathing in and drinking the water brought in the day-time and mixed with silver and gold, all those persons attain to purification. So it is laid down in the *Smṛit* (19)

Of *S'ūdras*, food may be taken from a servant, barber, cow-herd, one with whom hereditary friendship is maintained, those who cultivate the same plot of land, and from him who dedicates his own self (20)

Those ignorant persons, who take food partaken of by a *S'ūdra*, being required to undertake a penance, should perform a *Chāndrāyana*. (21)

The father, who does give away [in marriage] his maiden-daughter after she has attained the twelfth year, drinks her menstrual blood, month after month. (22)

By beholding a maiden in [her] menses, her mother, father, and her eldest brother—these three go to hell. (23)

If any *Brāhmaṇa*, under the influence of lust, marries such a maiden, that *Vipra*, the husband of *Vṛishali*, should not be spoken to; nor [should he be] admitted into a row [for the purpose of taking meals.] (24)

A barren woman should be known as a *Vṛishali*; a woman who gives birth to a dead child, is [also called] a *Vṛishali*. A *S'ūdra*-woman is to be known as a *Vṛishali*, and similarly a maiden in [her] menses. (25)

The [sin], that a twice-born person commits by associating with a *Vṛishali* for a night, is dissipated

in three years by living upon food acquired by begging and reciting [the *Gāyatrī*] daily. (26)

She, who, renouncing her own husband, desires for the company of another man, is to be known as a *Vṛishali*; a *S'udra*-woman does not [necessarily] become a *Vṛishali*.\* (27)

There is no redemption for the person who has drunk the saliva of a *Vṛishali*, has been sullied by her breathing, and has procreated a son on her. (28)

One suffering from white leprosy, one suffering from leprosy, one who has bad nails, one who has black teeth, one who perpetually suffers from a disease, one who has not all the limbs, one who has got an extra limb, a wicked person, one who always envies others, an ugly person, a eunuch, a heretic, one who vilifies the *Védās*, one who makes false discussion, one who officiates as a priest for the *S'údras*, one who officiates as a priest for those to whom no such service should be given, one who is avaricious for gifts, a beggar, one who is addicted to worldliness, one who has got a very small tooth in the rows of teeth, a physician, one who makes a false talk—all these should be carefully shunned at a *S'rāddha* and [while making gifts]. (29—32)

A [*Bráhmaṇa* who subsists upon offerings made to an idol, one who works as a servant, one who sells the *Védās*—these should be carefully shunned. Yama has said so (33)

The departed Manes of the person and the Deities along with the great *Rishis*, go back disappointed, who engages all these in *Havya* (sacrifices) and

\* This signifies that an unchaste *Bráhmaṇa*-woman is infinitely worse than a *S'údra*-woman.

*Kavya* (the rite of offering oblations to the departed Manes). (34)

[On] seeing a *Mahishika*\* first, the husband of a *Vṛishali* in the middle, and *Vardhusika* (a usurer) in the end, the departed Manes go back disappointed. (35)

An unchaste wife is called *Mahishi*. He who forgives her for her sins, is known as *Mahishika*. (36)

He, who purchasing an article at a fair price, sells it at a higher one, is named *Vardhusika*. He is the censured of the *Brahmavadins* (i.e., those conversant with the *Vēdas*). (37)

So long the boiled rice remains warm [the *Brāhmaṇas*] should, abstaining from speech, eat it. So long the virtues of an offering are not mentioned, the departed Manes partake of it. (38)

The virtues of *Havi* should not be mentioned, where the departed Manes are gratified with oblations. On the departed Manes being gratified (i.e., after the *S'rāddha* is over), the offering should, afterwards, be described as excellent. (39)

The father, residing in the body of a *Brāhmaṇa*, takes as many morsels of food, as a person, conversant with *Mantrams*, takes in sacrifices and rites of offering oblations to the departed Manes. (40)

A twice-born person, who has the leavings of food in his mouth, on being touched by such a person, a dog, or a *S'udra* become purified with the *Pañchagavya*, after fasting for a night. (41)

Mere bathing is laid down in a case while [one is] touched by [one] having no leavings of food in the mouth. By being touched by [a *S'ūdra*] having leavings

of food in his mouth, [a *Brhāmaṇa*] should perform a *Prājāpatya*. (42)

As long as the *Vipras* are not adored with complete feeding and gold, so long that sin is not dissipated, even if one has performed a hard penance. (43)

If one's body is encircled by crows, cranes or vultures, or is touched by an unholy object, or if [such an article] touches the mouth or the body, the purification of such a person, sullied with a paste, [is effected] by bathing. (44)

If leaving aside the hands, the limbs [situate] above the navel are sullied [by the excreta of a crow, etc.], the upper part [is purified by] bathing; and the part beneath [the navel], by being rubbed with earth and water. By this only [the upper and lower limbs] are purified. (45)

In taking what should not be eaten, or what should not be drunk, or what should not be eaten by licking, or semen, urine or excreta,—what should be the penance? (46)

The leaves of lotus, *Udumvara*, *Villwa*, *Kus'ā*, fig and *Palās'a* [should be boiled with water]—by drinking this decoction for six nights, one becomes purified. (47)

A *Vipra*,—who, being safe in a fire and a life of mendicancy, returns, lives disregarding the adoration of the Sacred Fire, and wishes again to enter upon the domestic mode of life,—should perform three *Prājāpatyas*, and three *Chāndrāyaṇas*. He becomes again purified with the *Yātakarma* and [other *Saṃskāras*] mentioned before. (48—49)

A mattress filled with cotton (or a painter's brush), pillows, flower, and crimson-coloured raiments, become purified by being dried in the sun and sprinkled [with water] (50)

By knowing the place, time, one's ownself, articles, the necessity of articles, the cause and circumstances, one should perform a religious rite. (51)

A road, mud, water, articles made of iron, grass and brick-built houses, are purified by the air and the solar rays. (52)

When an occasion for bathing arrives in the case of a person suffering from a disease, one, who is healthy, should bathe ten times and touch him. By it, the diseased person becomes purified. (53)

A washerman, a cobbler, an actor, a *Varuda*, a *Kaivarta*, a *Méda*, and a *Bhilla*—these seven are known in the *Smṛitis* as the degraded castes. (54)

By knowing the women of these castes, [a *Brāhmaṇa*] should perform a *Taptakrichha*. (55)

What is the penance laid down for various castes, when women in [their] menses touch each other? (56)

By touching a woman in [her] menses, belonging to the same family or having the same husband, either knowingly or unknowingly,—[one, i.e., a woman in her menses] becomes purified by bathing in proper time. (57)

A *Brāhmaṇa*-woman and a *S'ūdra*-woman, both in [their] menses, touching each other, the first becomes purified by a *Prājāpatya*; and the *S'ūdra*-woman, by a *Pada* (portion) [of a *Prājāpatya*]. (58)

A *Kshatriya*-woman and a *S'ūdra*-woman, touching each other while in [their] menses, the former should perform a penance complete in all parts; and the latter, half [its] portion. (59)

A *Vais'ya*-woman and a *S'ūdra*-woman, touching each other while in [their] menses, the former should perform a *Padakrichha*; and the latter, half of it. (60)

If touched by a dog, a goat, a jackal, or an ass, a

woman in [her] menses should remain fasting for that period (*i.e.*, the period of menstruation) and purify [herself] by bathing in time (*i.e.*, on the fourth day.) (61)

Being touched by *Chandālas*, a woman in [her] menses [shall be purified] by the penance of *Prājāpatya*; and one who is not in menses, by a century of *Prāṇayamas*. (62)

Being touched [by a woman in her menses] or by a degraded caste in the night, a *Vipra* should bathe, before the Fire, with the water brought during the day-time. (63)

Water is always holy when touched by the solar rays during the day, and by the rays of the stars in the night; at the two periods of junction and in the evening. (64)

If a twice-born person drinks water touched with the nails and fingers at the time of rinsing his mouth, he clearly drinks spirituous liquor. Such is the deliverance of Yama. (65)

In a ditch, tank, well, by [the strokes of] stones, by the stroke of weapons, by that of a stick or clod of earth, in a cow-pen, in an obstructed place, while being tied with a rope, in a cow-shed set up in a limited form, [being tied] to a wood, under a tree, in a place where it is difficult to come from, when tied with a rope or cloth,—I have told thee, that these are dangerous places for kine—whenever and under whatever circumstance, a cow may happen to die, one should perform a penance. (66—68)

[By killing a cow] with the stroke of a wood, [one should perform] the *Prājāpatya*. Twofold is [the punishment, when killed] with a stone; when killed in a ditch, [one should perform] half the penance; and a

*Paśākṛichha*, when killed under a tree. When [killed] with the stroke of a weapon, one should perform three penances; and two, [when killed] with the stroke of a stick. (69—70)

When [a cow] is strangled to death by a cloth, the slayer of the cow is purified by one *Prājāputya*. He should live amongst the kine near a river or a dreary forest, [and] shave, in the first part, the hairs of the body; in the second, the beards; in the third, the hairs, excepting the tuft on the crown; and in the fourth, the tuft too. (71—72)

The heads of women should not be shaven: they should neither follow a cow, nor pass the night in a cow-pen. Nor should they recite the *Vaidic Mantram*. (73)

Having taken up all the hairs, one should cut them off to the measurement of two fingers. This is the shaving of the head for women according to the *Smṛiti*. (74)

Impurity originates, both on the birth and death of a person. But there is no impurity [on the death of] a sinful person. (75)

One should, in the evening, abstain from four works,—*viz.*, from taking meals, sexual intercourse, [and] sleeping [these three], and *Vedic* study [forming] the fourth. (76)

From taking meals, [at that time], originates a disease; from sexual intercourse, a very wicked offspring is conceived; from sleep, prosperity disappears; [and there is] certain death in Vedic studies. (77)

O foremost of the twice-born, desirous of well-being unto ignorant castes, these institutes have been described by me; determine them with care. (78)

THE END.





# ATRI SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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# ATRI SAMHITA'.

## CHAPTER I.

HAVING saluted Atri, the foremost of those conversant with the *Védas*, informed of the regulations of all the Scriptures, adored of all the *Rishis*, seated at ease after offering oblations at an *Agnihotra*, all [the *Rishis*] gave vent to these words :—‘ For the behoof of all the worlds, describe, O lord unto us [the religious institutes]. (1—2)

ATRI said :—

“ O ye conversant with the essence of the *Védas* and other Scriptures, I shall describe all that has-been seen and heard by me [for the determination of] the doubt [about] which you have asked me. (3)

Having rinsed his mouth with the waters of all the sacred places, bowed unto all the Deities, and recited all the *Súktas*, Atri, following all the Scriptures, determined, for the four *Várnas*, a Religious Code, destructive of all sins, eternal and dissipating all doubts. (4—5)

Listening to this most excellent Code of religious injunctions, those, who commit iniquities in this world, and others, who vilify religion, are freed from all sins. (6)

Therefore this should be carefully studied by those who are conversant with the *Védas* and be communicated fairly unto disciples endued with good conduct (7)

[The knowledge of] this *S’ástra* should not be given by the foremost of the twice-born unto those born

in bad families, those leading a bad life, those who are foolishly ignorant, and deceitful twice-born persons. (8)

Even, if the preceptor communicates one letter to a disciple, there is no article on earth, by presenting which he may be freed from his debt. (9)

He, who does not regard a preceptor, the giver of even one letter, is born amongst the *Chandālas* after having gone through a hundred births in the canine species. (10)

He, who having taken [lessons in] a *Vēda*, disregards the other Scriptures, is immediately born in the species of beasts for twenty-one times. (11)

Those men, who perform their respective duties, become, by following their own works, beloved of the people, even if they live at a distance. (12)

To celebrate sacrifices, to make gifts and to study the *Vēdās*—[these three are] the religious works of a *Vipra*; to accept presents, to deliver instructions [in the *Vēdās*], and to officiate at sacrifices [are the means of his] livelihood. (13)

To celebrate sacrifices, to make gifts, and to study [the *Vēdās*], [are] the religious works of a *Kshatriya*; to live by arms, to protect mankind [are his means of] livelihood. (14).

To make gifts, to study [the *Vēdās*], and to celebrate sacrifices [are the religious works of] a *Vais'ya*; and agriculture [is his secular work]. To serve the twice-born [is the religious work of] the *S'ūdras*; and the work of art [is his secular work]. (15)

By following these Institutes [which] have been described by me, the *Varnas* come by most excellent condition after attaining to great honours in this world. (16)

The king, who punishes them who, renouncing their

own religion, follow another's, becomes glorified in the celestial region. (17)

By following his own religion even a *S'udra* enjoys the celestial region. Another's religion should be renounced like the most beautiful wife of another person. (18)

The *S'udra*, who engages in the recitation [of the *Gāyatrī*] and the offering of oblations to the Sacred Fire, should be killed by the king; for by that he becomes the destroyer of the kingdom as the water is of fire. (19)

Acceptance of gifts, giving instructions [in the *Vēdas*], selling an article which should not be sold, and officiating as a priest at a sacrifice—the doing of these four, [is described] in the *Smṛitis* as outcasting the *Kshatriya* and the *Vais'ya*. (20)

[By selling] meat, shell-lac and salt, [a *Brāhmaṇa*] becomes immediately outcasted. By selling milk, a *Brāhmaṇa* becomes a *S'udra* within three days. (21)

The king should punish, with life, the village harbouring thieves by giving alms to the twice-born, who do not perform religious rites and study the *Vēdas*. (22)

The kingdom, where the ignorant partake of the food which should be taken by the learned, courts draught (want of rain); or a great calamity appears there. (23)

There the god of rain pours down showers where the king adores these—the *Brāhmaṇās* learned in the *Vēdās* and well-versed in all the scriptures. (24)

Formerly the *Brāhmaṇās* were created for protecting all these, the three regions (heaven, earth, and firmament), the three *Vēdās* (*Rik*, *Yajush*, and the *Sāman*), the *A's'ramas* (orders), and the three Fires (25)



The twice-born, who perform both the *Sandhyā* adoiations by abstaining from speech, remain gloriously in the celestial region for a thousand celestial years. (26)

The king, who examines the virtue and sin [of all the four *Varnas*], attains to fame, celestial region and solidarity of [his] kingdom; and his treasury becomes replenished again. (27)

The punishment of the wicked, the adoration of the pious, the enrichment of the treasury by fair means, impartiality towards those who approach him with prayers, and the protection of the kingdom,—these five have been spoken of as the sacrifices for the kings. (28)

The *Bráhmaṇás*, by a thousand sacrifices, do not attain to that piety which the kings do by protecting their subjects. (29)

In the absence of watery expanses attached to temples, [one should bathe] in lakes and ponds. By taking up four *Piṇdas* [made of clay], one should bathe [in a tank] belonging to another. (30)

Fat, semen, blood, marrow, urine, excreta, dirt of the ears, nails, phlegm, bones, dirt of the eye, and drops of perspiration,—these twelve are the dirt of men. (31)

The purification of each six, in order, has been described by the learned sages;—the first six [are purified] by earth and water; and the second six, by mere water. (32)

Purity, desire for doing good unto others, absence of exertion,, absence of jealousy, absence of avarice, self-restraint, charity and mercy are the characteristics of a *Bráhmaṇa*. (33)

A really accomplished person does not try to suppress another's merit: he praises another's accomplishments;

he does not laugh at another's shortcomings; [such a spirit] is called *Anasūya* (want of jealousy). (34)

Renunciation of forbidden food, association with those who are not badly spoken of, and abiding by good conduct—is spoken of as *S'oucha* (purity). (35)

To follow good conduct always and to renounce a bad one, has been described as *Mangala* by the *Rishis* well-read in Religious Codes. (36)

One should not do, to an excess, what afflicts the body, whether good or bad. This is called *Anāyāsa* (want of exertion). (37)

One should be contented with all articles, whenever what arrives; one should not long for another's wives; this is called *Asprihā* (want of desire). (38)

If external or spiritual pain is created by others, and one is not offended and does not wreak revenge, it (*i.e.*, the spirit) is called *Dama*. (39)

Even from a limited income, something should be given away daily with care and liberal spirit. This is called *Dāna* (charity). (40)

One should behave, like his own self, towards others, his own relations and friends, him who envies him, and an enemy. This is called *Dayā* (mercy). (41)

A twice-born person, even if he be a householder, who is possessed of all these marks, attains to the highest station [after death], and is not born again in this world. (42)

Maintenance of the Sacred Fires, and the adoration of the *Vis'wadevās* are called *Ishta* (holy ceremony or sacrifice). (43)

[The excavation of] tanks, wells, and other watery expanses, [the construction of] temples, [the distribu-

tion of] food, and [the laying out of] pleasure-gardens are called. *Purta* (acts of pious liberality). (44)

Both *Ishta*-, and *Púrta*-, [acts] should, with care, be performed by a *Bráhmaṇa*. By the *Ishta* one attains to the celestial region; and by the *Purta*, emancipation. (45)

Twice-born persons have equal rights in the religious acts of *Ishta* and *Púrta*. A *S'údra* is qualified to perform the *Ishta*, but not the Vedic rites. (46)

A learned person should always observe the *Yamas* (moral or religious duties or observances), but not the *Niyamas* (religious austerities) daily. By performing the *Niyamas* always and disregarding the *Yamas*, one becomes degraded. (47)

Absence of cruelty, forgiveness, truthfulness, abstention from injury, charity, simplicity, love, cheerfulness, sweetness [of temper], and mildness,—these are the ten *Yamas*. (48)

Purity, [celebration of] sacrifice, austerity, [making] gift, Vedic study, abstention from undue sexual intercourse, [observance of] vow, abstention from speech, fasting and bathing,—these ten are the *Niyamas*. (49)

One should immerse an image made of *Kus'a*-grass in sacred waters. He, for whom it is immersed, gains eight parts of the purity. (50)

[The person],—mother, father, brother, friend, or the preceptor, for whom one bathes,—attains to twelve portions of the fruit [thereof]. (51)

The representative of a son should be appointed by a sonless person\* with care, for the rite of offering *Pinda* and water. (52)

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\* i.e., should adopt a son.

If a father sees the face of a living son born, he is freed from the debt [he owes to his ancestors] and attains to immortality. (53)

With the very birth of a son, a father is freed from his ancestral debt and attains to purification on that very day, for he (*i.e.*, the son) liberates him from the hell. (54)

Many sons should be desired : for if any [of them] would go to *Gayā*, or celebrate a Horse-Sacrifice, or dedicate a *Neela Vṛisha*.\* (55)

All the departed Manes, dreading hell, desire for "the son, who would go to *Gayā* and become our saviour." (56)

By bathing in the holy [river] *Phálgu*, seeing the Deity *Gadádharma* (the holder of mace, *Vishṇu*) and touching the head of *Gayā* (*Asura*) with his feet, one is freed [even] from [the sin of] Brahmanicide. (57)

He who touching the water of a great river [like the *Ganges*] gratifies the *Pitris* with oblations of water, attains to eternal regions and delivers his own family. (58)

Listen to me discoursing, I shall describe the [means of] purification of the food [when it is taken] in a dangerous place, where there is no desirable and pure food. (59)

A *Bráhmaṇa* should take food for three days without salt or drink the extract of powerful *Bráhma*-tree or *Saṅkha-pushpí* with milk. (60)

If a twice-born person, out of ignorance, drinks water from a vessel used for spirituous liquors, what is

A bull that has white tail, hoofs and horns and other limbs red.

his penance, and by what rite is he freed [from the sin] ? (61)

By making a decoction [of] *Palās'a*, *Villwa*, *Kus'a*, lotus and *Udumvara*, leaves, one should drink it ; [by doing so] for three nights, one attains to purification. (62)

He, who out of carelessness fails to perform the *Sandhyā* once, either in the morning or in the evening, should, with a concentrated mind, recite, after bathing, the *Gāyatrī* for a thousand times. (63)

If laden with grief or being fatigued, one goes out (*i.e.*, fails to do) the bathing and recitation, one should, with reverence, perform the *Brahma-Kurchha*, and purify [oneself] by making gifts. (64)

One, bitten by a serpent, shall be purified by bathing in the water on the horns of kine, or at the confluence of great rivers, or by seeing the ocean. (65)

If a *Brāhmaṇa* is bitten by a wolf, dog, or a jackal, he shall be purified by drinking clarified butter mixed with water [sanctified with] gold. (66).

But a *Brāhmaṇa*-lady, if bitten by a dog, jackal, or a wolf, shall be immediately purified on seeing the rise of a star or a planet. (67)

Bitten by a dog, a person, while in the observance of a vow, should fast for three nights. By eating barley boiled with clarified butter, he should bring about the termination of his vow. (68)

He, who breaks a religious observance out of stupefaction, ignorance or avarice, shall be purified by [fasting for] three nights. He should again undertake that religious observance. (69)

If a *Brāhmaṇa* unknowingly takes the residue of

another *Bráhmaṇa*'s food, he becomes purified by reciting the *Gáyatrí* for a couple of days. (70)

If a *Bráhmaṇa* unknowingly takes the residue of a *Kshatriya*'s food, he becomes purified by [fasting for] three nights. As in [the case of a *Kshatriya*, so it is [in that] of a *Vais'ya*. (71)

By taking forbidden food, the residue of a food partaken of by a *S'údra* or a woman, or by eating forbidden meat, one should drink the extract of barley for seven nights. (72)

Bathing is laid down [for a person] touched by a dog. By partaking of the food taken by a dog, he should perform a distressing penance for six months. (73)

By being touched by castes that should not be touched, one should bathe. He, who takes the residue of their food, should perform a distressing penance for six months. (74)

By unknowingly taking excreta, urine or articles contaminated by spirituous liquor, the three twice-born *Varṇas* should have again to perform all the purificatory rites. (75)

In performing again the purificatory rites, twice-born persons would not be required to shave their heads, hold girdles, carry staffs, or perform the practice of begging alms. (76)

I shall now describe the purification of a house contaminated by a dead body being placed inside. Earthen vessels and boiled rice of the place should be left off. (77)

By taking out all those articles from the house, one should have it pasted with cowdung; and, then, smelt by a goat. (78)

Being sanctified with the *Bráhma-Mantram* and sprinkled with the water of *Kus'a* and gold that house

becomes purified. There is not the least doubt in it. (79)

A twice-born person, having been forcibly misguided by a king, or a degraded caste, should first undergo through all the purificatory rites and then perform three distressing penances. (80)

Bathing is laid down for him who is touched by a dog. By taking the residue of its food, he should, with care, perform the distressing penance [of *Prājāpatya*]. (81)

I shall, hereafter, describe the regulations about impurity. And later on I shall, again, discourse on penances. (82)

A *Brāhmaṇa*, who maintains the Sacred Fires and is well-read in the *Vēdas*, becomes purified in one day; one, who has only mastered the *Vēdas*, in three days; and one, who is shorn of all accomplishments, in ten days. (83)

There is no impurity for a person who, being purified by (*i.e.*, according to the injunctions of) the *S'āstras*, is engaged in the performance of a religious rite, as well as for him who maintains the Sacred Fires, for the king, and for him for whom a *Brāhmaṇa* so desires. (84)

A *Brāhmaṇa* becomes purified in ten nights; a *Kshatriya*, in twelve days; a *Vais'ya*, in fifteen days; and a *S'ūdra*, in a month. (85)

Funeral cakes and water should be offered to all the *Sapiṇḍas*, born in the same family, up to the seventh generation. Impurity, consequent on a death, should follow the same [precedent]. (86)

The impurity [consequent on a birth] extends for ten nights in the fourth generation; for six days, in the fifth; for three nights, in the sixth; for two days, in the

seventh: for one day, in the eighth; and two *praharas*, in the ninth. In an impurity, consequent on a birth, in the tenth [generation], one becomes purified by mere bathing. (87—88)

The impurity, of female servants and of wives taken from inferior castes, consequent on a death or a birth, should be like that of the husband; and the husband being dead, [the impurity should be [like that of] the family of birth. (89)

The third [person], touching a dead body, (*i.e.*, one, who touches a person touching one who has touched a dead body,) should bathe with his raiment on; the fourth, should eat by begging from seven houses. Such is the regulation, of the *Smṛiti*, relating to the touching of a dead body. (90)

[On the birth or death of a co-wife's son], the impurity, of wives married at the same time and living conjointly, should be like that of their husband. [But] when living separately, [their impurity would be] separate (*i.e.*, according to each one's caste). (91)

By drinking the milk of a she-camel or that of a she-goat, or by taking food [rendered impure] on account of a birth or death, or that of a cook, or that at a new *S'rāddha*, one should perform a *Chāndráyaṇa*. (92)

The man, who partakes of an impure food having an irreligious act in view (*i.e.*, with a desire of not performing the *Sandhyā*-adoration, etc.,) should fast for three nights and reside in the water for one night. (93)

On the occasion of a birth or death, one should not make arrangements for any great sacrifice, but with dry food or fruits, one should perform [the usual] *Homa*. (94)

Immediate is the purification, if a child dies within



ten days of its birth; [no impurity, consequent on its] birth or death, should continue. (95)

After the ceremony of tonsure, [a boy] is qualified to perform the rite of offering water and funeral balls and recite the *Swadhā* and the name. (96)

A religious student and a *Yatin* [become immediately purified]. In the recitation of the *Mantrams* determined upon before, in a sacrifice, and in a marriage [wherein the rite of the *Vridhdi-S'rāddha* has been performed], immediate purification is laid down. (97)

There is no sin, if any intervening impurity, consequent on a birth or death, takes place, in the celebration of a marriage, festivity, or a sacrifice, determined upon before. So Atri has said. (98)

The purification, it is laid down, [for the impurity] of touching, on account of the birth of a stillborn child, [is effected] by rinsing the mouth, if one has not touched the mother who has given birth to such a child. (99)

The touching of a *Kshatriya* on the fifth day, and of a *Vais'ya* on the seventh day, is known (*i.e.*, sanctioned) by the learned. (100)

The touching of the *S'udra* on the tenth day has been sanctioned by the learned. On the occasion of a birth or death, the purification of self ' effected in a month. (101)

Perpetual impurity attaches to one who is always sickly, one who does not perform religious rites, one who is ignorant, one who is notoriously henpecked, one who is grossly inclined to vile practices, one who is always dependent upon others, and one who abstains from Vedic study and the vow of celibacy. (102—103)

Two *Prājāpatyas* are laid down in the *S'miti* for a *Parivitti* (an elder brother whose younger brother is

married before him); one, for the maiden [so married]; the most distressing of all penances, for the person who gives away [a maiden in such a marriage]; and *Santapanam*, for the *Parivṛttā* (a younger brother married before his elder brother) (104)

There is no sin in a younger brother's marrying before his elder, [if the latter is] hunchbacked, dwarf, lame, of ensurable conduct, ignorant of the *Vēdas*, or by birth blind, deaf or dumb. (105)

[The elder brother] being a eunuch, residing in another country, being outcasted, adopting the life of renunciation, being devoted to the study of the *Yoga-Sāstra*, there is no sin in the younger brother's marrying before his elder. (106).

There is no sin in the younger brother's marrying before his elder, if his father, grandfather or elder brother had not been qualified to maintain the Sacred Fires. (107)

In the case of the death [of the elder brother's wife, or in the case of his going to another country, or on his being sullied with a sin, [a younger brother] becomes qualified [to maintain the Sacred Fire]. (108)

If the eldest brother lives near, but does not maintain, the Sacred Fire, [a younger brother], permitted by him, may do so; such is the deliverance of *S'aṅkha*. (109)

[The maintenance of] the Sacred Fire, [the study of] the *Vēdas*, [the practice of] the austerities shall not contaminate [a younger brother] with the sin of taking before. But a younger brother can never perform a *S'rāddha* without the permission [of the eldest brother] (110)

The daily and occasional rites described in the *Srutī* and the religious rites performed with the sole

intention of attaining to the celestial region, one should always perform and acquire piety therefrom. (111)

In the light-fortnight, one should increase [the number of morsels] one by one, [and similarly] decrease it in the dark-fortnight. One should not take meals on the *Amāvasyá*. Such is the regulation about *Chándra-yāna*. This had been described by the ancient sages as destructive of mighty iniquities. (112)

Sins, begotten of heinous crimes [like Brahmanicide, etc.], do not touch one who is given to the study of the *Védas*, forgiving, and devoted to the performance of great sacrifices. (113)

By seeing the sun during the day, living on air only, and reciting the *Gáyatrí* a thousand times, and living in the water during the night, one becomes purified except in Brahmanicide. (114)

[One attains to purification] by drinking the decoction of lotus, *Udumvara*, *Vilwa*, *Kus'a*, *As'watha*, and *Palás'a*, leaves. This is called *Parṇakṛichha*. (115)

By drinking the *Pañchagavyá*, (milk, curd, urine of a cow, cowdung, and clarified butter made of the milk of a cow), one should fast the next day. This is the regulation about *Sántapana*. (116)

By taking each article of the *Sántapana* (such as the milk, curd, etc.,) for six days, one should fast on the seventh. This penance, extending over seven days, is called, in the *Smṛiti*, *Mahá-Sántapana*. (117)

[One should take these articles] in the evening for three days, and in the morning for three days; [then one should] take unsolicited food for three days; then one should take no food for three days; this is the regulation of the *Prájāpatya* described in the *Smṛiti*. (118)

[In this penance,] twelve morsels in the evening ; fifteen, in the morning ; and twenty-four, [in the period] when unsolicited [food is to be taken] ;—are sanctioned by the *Smṛiti*. One should, as laid down in the *Smṛiti*, fast [for the last three] days. (119)

[One should] take only one morsel [only] every three days as before, and fast for the last three days. This is called *Atikṛichhah*. (120)

Know that for purification, a body-purifying morsel should be made of the size of a hen-egg or of the size of that which could conveniently be taken in one's mouth. (121)

[In]a *Taptakṛichhah*,] one should drink hot water for three days ; and hot milk for [another] three days. And drinking hot clarified butter for three days, one should live on air for [the next] three days. (122)

One should drink water to the measure of six *palas* [for three days], and milk to the measure of three *palas* [for another three days] ; and one *pala* of clarified butter [for the next three days]. Such is the regulation of the *Taptakṛichhah*. (123)

One should take curd for three days ; clarified butter for three days, [and] milk for [another] three days ; and live on air for [the next] three days. (124)

One should take curd and milk to the measure of three *palas* and one *pala* of clarified butter. This is called the sacred Vedic penance of *Kṛichhrah*. (125)

One should take one meal for a day, live on unsolicited food for one night and fast for a day. This is called *Pādakṛichhrah*. (126)

If one lives on milk for twenty-one days, [the penance is called *Kṛichhratikṛichhrah*. And it is called *Parāka* when one fasts for twelve days. (127)

If one takes every day a morsel of oil-cake curd and powdered grain [for four days] and fasts for another day, [the penance] is called *Soumyakrichhraḥ*. (128)

If each one of all these is performed, in order, for three days, (the penance) is known as *Tulāpurusha* [extending over] fifteen days. (129)

One should drink the tepid milk flowing from [the udders of] a *Kapilā*-(cow) when milched. This is the penance *Vyasakṛitaḥ* (performed by Vyasa). It purifies even a *Chandāla*. (130).

To take meals in the night is known as *Nakta* (*Vrata* or night penance). *Chāndrāyana* is spoken of [as the penance] for sins for which no expiation is laid down. (131)

Persons, having asceticism for wealth, obtain the same fruits by these penances, as they get by performing *Agnistoma* and other Sacrifices with twofold sacrificial presents. (132)

One, given to the study of the *Védas* and of forgiving, [disposition], if he makes enquiries into the *Dharma-Sāstras*; and a householder too, if he is endowed with purity and good conduct;—become freed [from sins]. (133)

[The religious rites] of the twice-born have been described. O great *Rishi*, hear, I shall hereafter describe what brings about the fall of *S'údras* and women. (134)

Recitation [of the *Gāyatrī*], austerity, and journeys to sacred places, adoption of a *Sannyāsa*-life, practice of *Mantrams* and adoration of Deities,—these six bring about the fall of women and *S'údras*. (135).

The woman, who, during the lifetime of her husband, fasts while performing a religious rite, robs the longevity of her husband. Such a woman goes to hell. (136)

A woman, desirous of bathing in a sacred water, should drink the water washing the feet of her husband, of Ś'iva or of Viṣṇu. She should, thereby, attain to the most excellent station. (137)

A woman is [always] the left limb, the husband being alive or dead; and he, the right one. But in a *S'rāddha*, sacrifice, and marriage, a wife should always [be placed] in the right. (138)

Soma (the Moon), the *Gandharvas*, and the *Angirās* have conferred purity on them; and Fire, all holiness. Women are, therefore, always holy. (139)

By birth, one is known as a *Brāhmaṇa*; and by the purificatory rites, he is called a *Dwija* (twice-born). He attains to the dignity of a *Vipra* by learning; and by these three, to that of a *S'rotriya*. (140)

He, who studies the *Vēda-S'āst* and follows the import of Scriptural injunctions, is called a *Vēdavid* (one knowing the *Vēdas*); his utterance is sanctifying. (141)

That religion is to be known as the highest which a leading *Brāhmaṇa*, knowing the *Vēdas*, follows—but not that which is followed by ten thousand illiterate persons. (142)

By reciting [the *Gāyatrī*] and making *Homa* (offering oblations to the Fire), foremost persons of the twice-born race shine like fire; and [they] meet with ruin, by accepting presents like fire by water. (143)

Like the wind driving away the clouds in the sky, the learned and foremost twice-born persons dissipate the sins begotten of accepting presents, by *Prāṇāyāma*. (144)

When a *Vipra*, after taking his meals or rinsing his

mouth, remains with a wet hand, he gets his wealth, strength, fame, energy and life lessened (145)

One should not partake of his food, who, seated on his seat, rinses his mouth in the dining room; and by taking it, one should perform a *Chāndrāyana*. (146)

One should not partake of his food, who, placing a vessel on his seat, rinses his mouth; and by taking it, one should perform a *Chāndrāyana*. (147)

[II] the foremost of the twice-born, after taking his meals and washing his hands, drinks the water thereof, the *Asuras* partake of his food; and the departed Manes go back disappointed. (148)

There is no *S'āstra* superior to the *Vēda*; there is no elderly person superior to the mother; and there is no friend superior to charity both in this world and and in the next. But what is given to an unworthy person, consumes the family up to the seventh generation. (149)

When food is offered in an iron vessel, the Celestials do not accept the *Havya*; and the departed Manes do not accept the *Kavya*. That food is like excreta unto him who partakes of it; and the giver, too, goes to hell. (150)

A learned person should not serve food, placed elsewhere, with his left hand; nor should he do it in an iron vessel. (151)

He, who in a *S'rāddha*, feeds the departed Manes in an earthen vessel—both he and the partaker—go to hell. (152)

When other vessels are not available, one may offer [food] in an earthen vessel with the permission of the twice-born persons. Their words, true or false, constitute an authority. (153)

There is no virtue for the person who gives alms in golden, iron, copper, belmetal, or in silver, vessels. The acceptor thereof also partakes of sins. (154)

[A *Bhikshu*] should never, even in a calamity, take his food from belmetal vessels; for the *Yatins* should take their meals [only] on *Palāśa*-leaves, and a householder, from a belmetal vessel. (155)

A *Yatin*, taking his food from a belmetal vessel, reaps the sin of both the belmetal vessel and the householder. (156)

A *Bhikshu* is not visited by sin by taking food from golden, iron, copper, belmetal and silver [vessels]; but he commits a sin by taking those vessels. (157)

If [one] pours water into [a *Bhikshu's*] hands, then offers alms and again pours water—that alms becomes like [the mount] *Meru*; and that water, like an ocean. (158)

[A *Bhikshu*] should collect alms by begging from door to door, as a bee collects honey from flower to flower, even from amongst the *Mlechchha*-families. But food, collected from one house, should not be partaken of even in *Vṛihaspati's* house. (159)

One, who, leaving the domestic mode of life, begs boiled rice except in a calamity, should drink *Vajra* (sour gruel) for ten nights; and water, for three nights. (160)

Barley mixed with the urine of a cow and boiled with clarified butter is called "*Vajra*." So the divine Atri has said. (161)

A *Brahmacharin*, a *Yatin*, a student, one who maintains his preceptor, a wanderer and a man of poor means,—these six are described, in the *Smṛiti*, as the *Bhikshus*. (162)



A mortal should know his *enciente* wife for [the first] six months ; and again, after the child has teethed Such is the religious prescription. (163)

The first is Brahmanicide ; the second is co-habitation with a step-mother ; and the third is the drinking of spirituous liquors ; the fourth is called theft [of gold from a *Brāhmaṇa*-master] ; the fifth is association with these sinful wights ;—these are heinous crimes. (164)

For the purification of these sins, one should perform three penances for three years successively ; by it, one becomes freed from the sin of Brahmanicide when committed unknowingly. (165)

It is laid down that one-half [of the sin] of Brahmanicide [visits a man for killing] *Kshatriyas* ; similarly, six and twelve portions, for [killing] *Vais'yas* and *S'ūdras*. (166)

The destroyer of a woman is purified by taxing his meals in the night and sleeping on earth for three months ; and by performing thirty *Prājāpatyas*. (167)

A twice-born person, who takes food from a washerman, or from an actor, or from one who lives on bamboo-work, should perform a *Chāndrāyaṇa*. (168)

By knowing women of lowcastes, taking their meals and lying with them on the same bed, one should get [himself] purified with a *Parūka*. (169)

By drinking the water [that lies] in a *Chandāla*'s vessel, the foremost of the twice-born should live, for thirty-seven days, on barley and the urine of a cow. (170)

A *Brāhmaṇa*, who unknowingly partakes of cooked food touched by outcastes or by women in [their] menses, should perform half-a-*Prājāpatya*. (171)

The [following are the means of] expiation for the four castes when they [happen to] partake of a *Chan-*

*dāla's* food. A *Brāhmaṇa* should perform a *Chāndrāyaṇa*; and a *Kshatriya*, a *Sāntapanam*. (172)

A *Vaiśya* should perform a penance and live on the *Pañchagavya* for six nights. A *S'ūdra* should perform [the same] for three nights and purify [himself] by making gifts. (173)

If a *Brāhmaṇa*, getting upon a tree, eats its fruits and a *Chāṇḍāla* standing down touches its root, what would be the penance [for that *Brāhmaṇa*]? (174)

With the permission of other *Brāhmaṇas*, he should bathe with the cloth on; that *Vipra* should take his meals in the night [for one day] and purify [himself] by taking clarified butter (175)

If getting upon the same tree, a *Brāhmaṇa* and a *Chāṇḍāla* eat the fruits thereof, what then would be the penance [for the former]? (176)

Having obtained permission from [other] *Brāhmaṇas*, he should bathe with the cloth on. Then after fasting for a day and night, he should purify [himself] by taking the *Pañchagavya*. (177)

What would be the penance then, when a *Brāhmaṇa* and a *Chāṇḍāla* getting upon the same branch of a tree eat its fruits? (178)

He becomes purified by taking the *Pañshagavya*, after fasting for three nights. (179)

The purification for knowing a *Mlēcchha*-woman [consists] in a *Sāntapanam*, or, it is said, [one may attain to] purification by performing a *Taptakrichhraṭ*. (180)

If a person lives with a wife known by a *Mlēcchha*, [he becomes purified] by bathing with the cloth on and drinking clarified butter. (181)

Again, [for knowing a woman] brought by another for [the purpose of] procreating a son, [one becomes]

purified by bathing in the water of a river and drinking clarified butter. (182)

By co-habiting, unknowingly, with the women of the *Chandālas*, *Mlechchhas*, *Swapachas*, as well as those who observe the *Kapāla-Vrata*,\* one is purified by a *Parāka*. ( 83)

But if one knows them, willingly, and procreates children, he is degraded to the same caste; there is no doubt in it, for that man is born as her son. (184)

If a twice-born person, being anointed with oil or clarified butter, passes urine or excreta; or if a twice-born person being anointed with oil or clarified butter, touches a *Chandāla*;—he should, after fasting for a day and night, purify [himself] with the *Pañchagavya*. (185)

By touching hairs, insects, nails, nerves, bones, and thorns, one becomes purified by bathing in river-water and drinking clarified butter. (186)

By touching the bones of a fish, or of a jackal, nails, an oyster-shell, or a small univalve shell, one becomes purified by bathing and drinking hot clarified butter purified by gold. (187)

The purity [or-otherwise] of a cow-shed, a boiler-house, oil-mill, sugarcane-press, women and diseased persons should not be discussed (*i.e.*, they are always pure). (188)

A woman is not sullied by being known by another; nor a *Brāhmaṇa*, by [harmful] Vedic rites; nor a [river] water, by urine and excreta; nor fire, by burning impure articles. (189)

Women were first enjoyed by the Celestials; then, by the moon, the *Gandharvas* and the Fires. Afterwards

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\* Lowcastes: offspring of a *Brahmana*-mother and a fisherman father.

came men to enjoy them. They are never affected by any sin. (190)

When a woman conceives by being known by a *asavarṇa* (i.e., one belonging to a higher caste than she), she remains impure till she does not give birth to a child. (191)

When, after delivery, the menstrual blood is seen, the woman becomes purified like pure gold. (192)

If despite her complete unwillingness, a woman is known deceitfully, forcibly or stealthily, that woman, unaffected by any sin, should not be renounced; for she has not done so willingly. [Her husband] may hold congress with her at the time of the menses, [for a woman] becomes pure at the flowering time. (193—194)

A washerman, a cobbler, an actor, a *Varuda*, a *Kaivarta*, a *Méda*, and a *Bhilla*—these seven are known, in the *Smṛiti*, as degraded castes. (195)

By knowing their women, taking their food and accepting gifts from them, if willingly, one should perform *Prājāpatya* for a year; and, if unknowingly, two *Chāndráyaṇas*. (196)

The woman, who has once been known by the *Mléchchhas*, or by the perpetrators of crimes, becomes purified with the *Prājāpatya* and the menstrual flow. (197)

The woman, who has once, being taken away forcibly, or herself, by being imposed upon, been thus known, becomes purified with a *Prājāpatya*. (198)

If the menses appears in women who have been practising hard austerities for a long time, their religious observances are not destroyed thereby. (199)

If a twice-born person drinks water from vessels contaminated by spirituous liquors, he becomes purified

by a *Kṛichhrapāda* and by undergoing the purificator, rites once again. (200)

The trees, belonging to degraded castes and having many flowers and fruits, could be enjoyed by all with their fruits and flowers. (201)

If a twice-born person drinks water touched by a *Chāṇḍāla*, he becomes purified by a *Kṛichhrapāda*. So the ascetic *Apastamba* has said. (202)

What would be the penance for drinking water from a well contaminated by phlegms, shoes, excreta, urine, menstrual blood of a woman and spirituous liquor? (203)

[To fast] for one day, two, and three, days, is the purifying penance for the [three] twice-born castes [severally] To take meals in the night is the punishment for a *Sūdra*. (204)

By touching [an article] immediately vomitted out, a *Vipra* should bathe with his raiment on ; [by touching] what was ejected on the previous day, [one should fast for] a day and a night ; [and by touching what was ejected] days before, [one should fast for] three days. (205)

The head, neck, thighs and feet being contaminated with spirituous liquor, one should fast, in order, for ten, six, three and one day. (206)

By once unknowingly drinking spirituous liquors, except *Surā*-(wine), the foremost of the twice-born becomes purified by living on the urine of a cow and barley for ten nights. (207)

The Celestials do not partake of the food nor drink the water offered by the foremost of the twice-born, who eats the food of a drunkard or of a *Chāṇḍāla*. (208)

The woman, who falls down from the funeral pyre, [of her husband], or who gets no menses on account

of a disease, becomes purified by a *Prâjâpatya* and feeding ten *Brâhmaṇas*. (209)

The twice-born persons,—who, returning from a life of mendicancy or coming back alive from water, fire, or from a vow of fasting to death, desire again to lead the domestic mode of life,—should perform three *Prâjâpatyas* or one *Chândrâyana*. And it is said that they are required to perform all the purificatory rites beginning with the *Jâtakarman*. (210—211)

No impurity [should be observed], no water [should be offered], no tears [should be shed], no singing of merits, no expression of sorrow, and no living on a bare bedstead, should be done for those killed by a *Brâhmaṇa*'s imprecation. (212)

He, who does so out of affection or fear, should perform one purifying penance by living upon the urine of a cow and barley. (213)

Three nights [form the period of purification] for him, who, being aged, losing all knowledge of the purificatory injunctions of the *Smṛiti* and neglecting the instructions of a physician, kills himself, by falling down from a high place, or by entering into water, or fire, or by fasting. His bones should be deposited on the second day. And performing the watery rite on the third day, [his son] should perform the *S'râddha* on the fourth. (214—215)

Whence would his welfare come and how could his ignorance be destroyed, in whose house there is not a single cow followed by a calf? (216)

A cow being killed by excessive milking, carrying an excessive load, by its nose being bored through, in a river or in a mountain, or by being shut up, one should perform a *Pâdana*. (217)

The virtuous driving of a ploughshare, is by eight bulls ; [to do so by] six bulls, is what is in general practice ; to do so by four [is the work] of the cruel-hearted ; one who does so by two bulls, is the killer of a bull. (218)

It is laid down in the *Smṛiti* that two bulls shall carry a plough for one *prahara* ; four, up to mid-day ; six, up to the third part of the day ; and eight, for the whole day. (219)\*

One killing a cow by a piece of wood, a clod of earth, or a stone, should perform the distressing penance of *Sāntāpanam* ; if she is killed by a earthen clod, one should perform the *Prājāpatya* ; and if by an iron, a highly distressing penance. (220)

When the penance is completed, one should feed the *Brāhmaṇas* and make a gift of a cow with a bull unto a *Vipra*. (221)

The penance for killing a *S'ūdra* is also laid down for slaying a *S'arabha*-deer, camel, horse, elephant, lion, tiger or an ass. (222)

By killing a cat, an alligator, a mongoose, a frog or a bird, one should either drink [only] milk for three days or perform a *Pādakrichhraḥ*. (223)

[Fasting for] three nights [effects] the purification of one touched by a *Chandāla* or of one sullied by urine or excreta. And by taking the residue of one's own food, he should act similarly (*i.e.*, fast for three nights). (224)

The purification of contaminated tanks, wells and pools [of water, is effected] by taking out one hundred

\* The import of the *S'loka* is, that one commits no sin if he makes, these bulls work for a limited time, so that they may not suffer from, excessive toil or exhaustion.

jarfuls of water and then by [throwing into them] *Pañchagavya*. (225)

[If the water of a vessel] is sullied by bones or skin or by asses or dogs, all its water should be thrown off, and its purity, [effected by] rubbing. (226)

The water, of a vessel in which a cow is milked, that in a leather bag, that in an instrument for fetching water, that in the hands of an artizan or of a mechanic, that used by women, aged persons or by children, and that used by them whose impurity has not been marked, are [always] pure. (227)

The [question of] impurity should not be thought of when a city is besieged, in an inaccessible place, in an encampment, when the house is set on fire, when a sacrifice is begun, or in great festivities. (228)

By drinking water from a place whence travellers get water for drinking, in a forest (*i.e.*, in an unknown tank), in a vessel, in a well, in a *Droni* (vessel containing water for bathing), or that trickling down from the sheath [of a sword], or that touched by a *S'wapāka* or by a *Chandāla*, one becomes purified with the *Pañchagavya*. (229)

If one drinks the water of a well polluted with semen, excreta or urine, one becomes purified in three nights. [By drinking such water] in a jar, [one should perform] the *Sāntāpanam*. (230)

If a leading twice-born person unknowingly drinks water contaminated by an entirely or partially rotten dead body, he should, by so drinking, perform the penance of *Taptakṛichhrah*. (231)

By drinking the milk of a she-camel, that of a she-ass, or that of a woman, the foremost of the twice-born should perform the penance of *Taptakṛichhrah*. (232)



The foremost of the twice-born, when, having still the leavings of food in his mouth, touched by a caste outside [the pale of the recognised castes], should, after fasting for five nights, get purified with the *Pañchgavya*. (233)

The water that gives satisfaction to the kine, that which is in natural state, that which lies on earth, that which is in a leather bag, that which is in currents, or that which is taken up by an instrument, is [always] pure. (234)

Bathing is laid down [for him, who is] touched by a *Chandāla*; when so touched while, he has still the leavings of food in his mouth, [one] should get purified [by fasting] for three nights. (235)

Articles brought from a machine are never impure; all the instruments are pure, except that which manufactures wine. (236)

Barley, gram, date, or camphor, whether broken or unbroken, are held to be pure by the *Smṛiti*. Other articles, when separated from husks, are pure. (237)

The actions of women are not to be discussed; [they are always] pure. Rain-drops are always unsullied, and so is the dust driven by the wind. (238)

If one, amongst many articles lying together, becomes sullied, only that one is to be considered impure, and not the others under any circumstances. (239)

Of all sitting in the same row but taking meals separately, if one puts on a cloth dyed with indigo, all of them [become] impure, according to the *Smṛiti*. (240)

He, in whose cotton cloth or silk raiment indigo dye is seen, should have to fast for three nights; and others, for one night only. (241)

“O lord, O thou having asceticism for wealth, do

thou tell how could one be purified, if he touches what should not be touched in the night after sunset."

[Said the *Rishis*.] (242)

[*ATRI* said :—]

Touching, in the night, after sunset, the water brought during the daytime, 'brings about the purification of all, except the touching of a dead body. (243)

Thereupon a learned person] after examining the place, time, age, power and [the nature of] the sin, should determine the penance for the sin, the expiation of which has not been spoken of. (244)

There is no sin in being touched while going to see idols, in 'marriages, in sacrifices, and in all sorts of festivities. (245)

*A'ranālam* (gruel made from the fermentation of boiled rice), milk, fried paddy, curd, sour gruel, any article fried with oil, buttermilk, [even when made] by a *S'ūdra* does not bring on any sin. (246)

Raw meat, clarified butter, oil, and oily substances entrained from fruits, even when kept in vessels of degraded castes, attain to purification when brought out. (247)

By knowingly drinking water from the *S'ūdras*, a *Brahmana* should fast for a day and night and, [then] after bathing, should get [himself] purified with the *Pañchagavya*. (248)

The *Vīpra*, who maintains the Sacred Fire, if he commits a great sin, should throw the vessels into the water, and then replace the Fire. (249)

His food should not be taken, who, without taking the *Vivāha*-Fire (*i.e.*, without marrying), wishes to lead the domestic mode of life, for he is known in the *Smṛiti* as one whose cooking is useless. (250)

By taking food from one whose cooking is of no value, a twice-born person should perform a penance—By thrice performing the *Prāṇāyama* in the waters, rinsing his mouth and taking clarified butter, he attains to purification. (251)

For the expiation of the sin of *Pañchasūna*,\* one should perform a *Vais'wadēva*-[Sacrifice] in the *Vaidik*-, *Loukik*-(ordinary), and the *Hutochchhista*-,† Fire, either in water or on earth. (252)

If the eldest brother becomes disqualified, the youngest, endued with accomplishments and knowledge, [and therefore] the best, should marry and set up the Sacred Fire before [his elder brother]. (253)

If the eldest brother is unsullied by any sin and [the younger brother] sets up the Sacred Fire before, he commits the sin of Brahmanicide daily; there is no doubt in it. (254)

Bathing is laid down for him who is touched by a *Mohā-Pātakīn*. Bathing is [also] laid down for him who partakes of his food. (255)

By associating with the degraded for a month or a fortnight, one attains to purification by living on barley and the urine of a cow for half-a-month. (256)

By [knowingly] taking once the food of a degraded person, the foremost of the twice-born should perform half-a-*K-ichhraḥ*. By unknowingly eating it, he should perform a *Sāntapanam*. (257)

\* Hearth, (iron) mortar, pestle, flat stone and a wooden mortar,—these five are called *Sūnā*. The expiation is for the sin that accrues from killing animals in all these.

† The fire that is kept up by clarified butter after the performance of the daily *Homa*.

When a person partakes of the food of a degraded one or takes his meals in a *Chandāla*'s house, he should live upon water [only] for a fortnight. S'ātātapa has said so. (258)

No cremation should be performed for those that are killed by a *Brāhmaṇa* or by a cow, nor for the degraded; this is the deliverance of S'aṅkha. (259)

The twice-born person, who under the influence of lust, knows a *Chandāla*-woman, should get [himself] purified by three penances [performed] according to the regulation of the *Prājāpatya*. (260)

If a *Brāhmaṇa* takes food or accepts [a present] from a degraded person, he should, after vomitting the food and returning the present, perform an *Atikṛichhraḥ* (a highly distressing penance). (261)

One should not touch the wood, clod of earth, or the twig fallen on a dead body from the hands of a degraded caste, nor the residue of his food; [by doing so], one should fast for a day and night. (262)

By touching a *Chandāla*, an outcaste, a *Mléchchha*, a wine-bowl, or a woman in [her] menses, a twice-born person should not take his meals. If [he is touched by any of these,] while taking [his] meals, [he must at once stop.] (263)

Thereafter he should not take his meals; and giving up his food, he should bathe. And being commanded by the *Brāhmaṇas*, he should fast for three nights. And taking *Yāvaka* (food prepared from barley) together with clarified butter, he should complete the sacrifice. (264)

Purification is [effected by fasting] for three nights, if a person, while taking meals, touches a crow or a fowl; [if he does so] with the leavings of food in his mouth

[he should get himself purified by fasting] for a day. (265)

By undertaking the duties of a perpetual religious student, vowing lifelong abstinence and chastity, he, who deviates from them, should perform a *Chândrāyana* extending over a month. Śātātapa has said so. (266)

*Prājāpatya* is laid down for holding sexual intercourse with a beast, or with a harlot. By holding intercourse with a cow, one should perform a *Chândrāyana* spoken of by Manu. (267)

By discharging semen into inhuman females except a cow, into a woman in [her] menses, into others that have no female organs (*i.e.*, a man or a eunuch), or into water one should perform the penance of *Sāntapanam*. (268)

If one touches a woman in [her] menses, a woman who has given birth to a child, or a lowcaste woman, he should get himself purified by [fasting for] three nights. This is the eternal regulation. (269)

If one cohabits with a woman in [her] menses or with lowcaste women, he is known as being obliged to perform a penance; he should [take his] bath before that. (270)

[By touching them while passing urine,] one should observe [fasting] for one night; and for three nights, while passing excreta; for three nights, while drinking water; and for five or seven nights, while holding intercourse. (271)

A *Prājāpatya* is laid down for those touching [them], while taking meals; and [fasting] for a day and night, while cleansing the teeth with a piece of wood. This is the purifying regulation according to the *Smṛiti*. (272)

By being touched by dogs, *Chindilas* or crows,

a woman in her menses should remain fasting till [the menstrual period] and should get herself purified by bathing in time. (273)

If a woman, in her menses, is touched by camels, jackals or hogs, she should remain fasting for five nights and get herself purified with the *Pañchagavya*. (274)

[In case of] women, in their menses, touching each other, a *Brāhmaṇa*-woman, touching another *Brāhmaṇa*-woman, should remain fasting for one night and get herself purified with the *Pañchagavya*. (275)

[In case of] women, in their menses, touching each other, a *Brāhmaṇa*-woman, touching a *Kshatriya*-woman, should get herself purified by [fasting for] three nights. This is the deliverance of Vyāsa. (276)

[In case of] women, touching each other while in menses, a *Brāhmaṇa*-woman, touching one born of a *Vais'ya*, should fast for four nights and get herself purified with the *Pañchagavya*. (277)

[In case of] women, touching each other while in menses, a *Brāhmaṇa*-woman, touching one born of a *Sūdra*, becomes purified by [fasting for] six nights. [This is rule when] a *Brāhmaṇa*-woman does so willingly. (278)

If a *Brāhmaṇa*-woman unknowingly touches them all, she should perform half the penance. This has been described as the purification for the four *Varnas*. (279)

S'aṅkha's deliverance is :—If a *Brāhmaṇa* is touched by another *Brāhmaṇa* having the leavings of food in his mouth, while taking meals or passing urine, he should bathe; the recitation of the *Gāyatrī* and performance of *Homa* are for the *Brāhmaṇa* who is [similarly] touched by a *Kshatriya*; when by a *Vais'sya*, he should perform a *Nukta-Vrata* (abstention from food during the

night); and fasting [is for him, if similarly touched by] a *S'údra*. (280—281)

A cobbler, a washerman, one making articles of bamboo, a fisherman and an actor,—having touched all these out of stupefaction, a twice-born person should, being self-restrained, rinse his mouth. (282)

By being touched by these, a twice-born person should drink water for one night; by being touched by them, having the leavings of food in their mouth, he should [fast] for three nights and get himself purified by drinking clarified butter. (283)

The *Bráhmaṇa*, who goes under the shadow of a *S'wapāka*, should bathe and get himself purified by drinking clarified butter. (284)

A twice-born person, against whom a charge is laid, should perform the penance for Brahmanicide in the forest, or fast for a month or perform a *Chándráyaṇa*. (285)

When a false accusation is made, [one should] perform the penance for the destruction of an embryo. Fasting for twelve days, he should get himself purified by a *Parāka*. (286)

By killing a deceitful *Bráhmaṇa*, one should perform the penance for killing a *S'údra*. A qualified person, having killed one who is shorn of accomplishments, should perform a *Parāka*. (287)

If a man, sullied with a minor sin, breathes his last, the person, who performs the funeral rite for him, should perform two *Prájápatyas*. (288)

If a twice-born person, while taking meals, touches [another] out of excessive love, he should perform the *Nakta* (night-fasting) for three nights; and if not out of love, he should fast [for three nights]. (289)

By eating the residue of the food taken by a cat, crow, dog, or a mongoose, or a food contaminated by hairs or by insects, one should drink the highly powerful decoction of *Brahmī*-leaves. (290)

By willingly getting upon a conveyance drawn by camels or asses, or by bathing in a nude state, a *Vipra*, should become purified with the *Pránâyāma*. (291)

[When one], having suppressed the vital airs, recites the *Gâyatrī* thrice with the *Vyahṛiti-Praṇava*, and the *Mantram*—“*A'pojyotiḥ*, it is called *Pránâyāma*. (292)

In *Pañchagavya*, one must put one portion of dung; twice, urine; fourfold, clarified butter and milk; and eight times curd, of a cow. (293)

A *S'údra* who takes the *Pañchagavya* and a *Bráhmaṇa* who drinks spirituous liquors are equally guilty. They live in hell for good. (294)

The milk of a she-goat, of a cow, or of a she-buffaloe which eat unholy things (excreta, etc., [should never be used] in *Havya* and *Kavya*; and cowdung [of such a cow] should never be used for paste. (295)

The milk of those that have more or less udders, as well as that of those which drink milk from the udders [of other kine] must never be offered to the Celestials; even though offered, it remains *A'huta* [unaccepted, *i.e.*, like that which has not been offered at all]. (296)

By taking food at the rite of depositing the Sacred Fire, in a *Soma-Yajña* (Moon-Plant Sacrifice), at the rite of *Simantonayana*, at a *S'ráddha* consequent on a birth, and at the first *S'ráddha*, one should perform a *Chândráyana*. (297)

A *Kshatriya's* food destroys energy, and a *S'údra's* food destroys *Brahma*-vigour. He, who partakes of his daughter's food, eats the dirt of the earth. (298)



If one's own daughter does not give birth to a child, the father should not take his meals at her house. He who takes food out of love, goes to the *Puya-Hell*. 299)

One informed of the esoteric meaning of all the Scriptures, who having studied the four *Védas*, takes his meals in a *Kshatriya's* house, is born as a virmin in excreta. (300)

The departed Manes, of a twice-born person, who, except in a calamity, takes food at the first *S'raddha*, at that taking place in the third fortnight, at a six-monthly, monthly, or at an annual *S'râddha*, become degraded. (301)

[By taking food] at the first *S'râddha*, [one should perform] a *Chândrâyaṇa*, at a monthly, a *Paraka*; at a third fortnightly, an *Atikrichhrah*; at a six-monthly, a *Krichhrah*; at an annual, a *Padakrichhrah*; and at the next annual, [he should fast] for a day. (302)

The departed Manes, of the twice-born person, who, without observing *Brahmacharyya*, takes his food in monthly *S'râddhas*, *Parva-S'râddhas*, at a twelfth-day-*S'râddha*, in a third-fortnightly, or at an annual *S'râddha*, fall down, even if when stationed in the region of Brahmā. (303)

By fasting for a day, when taking food in a *S'râddha* which should be performed on the eleventh day; and for three days when taking food prepared by many persons collectively;—a *Vipra*, duly reciting the *Mantram*- "*Kushmaṇḍa*," should offer clarified butter to the Fire. (304)

By taking the food of that wicked-souled wight in whose house twice-born persons do not take meals either in a fortnight or in a month, a twice-born person should perform a *Chândrâyaṇa*. (305)

The house, which does not resound with Vedic recitation, which is not adorned with kine, and which is not filled with children, is like a cremation-ground. (306)

The place, where many people, even when laughing, do not speak of any thing else but religion, is, even when without any Religious Code, religious and therefore holy, according to the *Smṛiti*. (307)

He, who unknowingly salutes a lowcaste person, should immediately bathe and get [himself] purified by taking clarified butter. (308)

If, when ready for bathing, a twice-born person takes his meal or drinks water, he should, after bathing and being self-restrained, recite the *Gāyatrī* for eight thousand times. (309)

To cleanse the teeth with a finger, to eat unmixed salt, and to eat earth is equally sinful like eating beef. (310)

[To live under] the shade of a *Kapithva*-tree during the day, [to take] curd in the night, [to live] under the shade of a *S'amī*-tree, to use a cotton-reed for cleaning the teeth, robs even *Vishṇu*'s prosperity. (311)

The Sun [when seen at the rising], the wind [of the cremation ground], the water on the finger-nails, the water in a pitcher touched by a cloth at the time of bathing, the dust of a broomstick, and water sprinkling from the hairs, destroy the virtue acquired in the day. (312)

He, who is covered with the broomstick dust and the water sprinkling from hairs, [both] originating from a temple, is [said to be] sprinkled with the *Ganges*-water. (313)

The earth, in an anthill, in the hole of a mouse, in the water, in the cremation-ground, at the root of a tree, in a temple, and that dug by bulls, should always

be discarded by learned persons seeking their well-being. (314)

Earth freed from pebbles and stones, should be collected from a holy place. (315)

[While passing] excreta, [holding] sexual intercourse, [making] *Homa*, cleansing the teeth, bathing, taking meals, and making adorations, one should always abstain from speaking at all. (316)

He,—who, always abstaining from speech, takes his meals for full one year,—lives gloriously in the celestial region for a thousand *Koti Yugas*. (317)

Placing the feet on the seat and binding the waist and knee-joints with a piece of cloth (*Prouḍapāda*), one should not bathe, make gifts, recite the *Gāyatrī*, perform *Homa*, take meals, adore the Deities, study the *Védas* and offer oblations to the departed Manes. (318)

He,—who, having killed a leading *Brāhmaṇa*, gives away his all,—reaps the fruit of destroying a foetus after having killed all creatures. (319)

To make gifts is known as necessary on the occasion of an eclipse, a marriage, the last day of a month and at the delivery of a woman. It is therefore better [to make gifts] even in the night. (320)

He, who gives away a sacred thread of silk, cotton, or *patta* (woven silk), wins the fruit of making a gift of a cloth. (321)

One should, with reverence and due rite, give away a belmetal vessel, beautified and filled with clarified butter. [By it,] he wins the fruit of an *Agnistoma*. (322)

He, who gives away a pair of excellent sandals at the time of a *S'rūdāha*, even when wending another (*i.e.*, improper) way, wins the fruit of giving away boiled rice. (323)

The person, who attentively makes a gift of an oil-vessel completely filled, forsooth, goes to the celestial region ; there is no doubt in it. (324)

He, who gives food during famine ; he, who gives gold in a prosperous time ; and he, who gives water in a forest [where there is no water], fares gloriously in the celestial region. (325)

A cow is known, in the *Smṛiti*, as the earth, so long she gives birth, half-way, to a young one. By him, who gives away such a cow, the earth is made a gift of. (326)

The fires are gratified with clarified butter ; and the departed Manes, with oblations ; and all the Celestials are adored by him, who gives food daily to the kine. (327)

All the sins, inherited by one, from birth, from father and mother, are all, forsooth, speedily dissipated by the gifts of food and cloth. (328)

He, who gives away a black antelope-skin with all the necessary ingredients, rescues, from hell, a hundred generations. (329)

The Sun, Varuṇa, Viṣṇu Brahmā, Soma, Fire, and the Divine Wielder of the Trident (Ś'iva), welcome the giver of lands. (330)

With the expiration of a hundred years [enjoyment in the celestial region], only an atom of sands, collected in heaps reaching the region of the *Saptarshi*, is destroyed.\* (331)

No deterioration [of piety] is seen in him who gives away a maiden-daughter [in marriage], and in him who gives life in a disease. These three gifts bear equal fruits. (332)

The gift of learning is superior to all these gifts.

\* The meaning is that there is no end of his enjoying the piety so acquired.

One, who gives it with an end in view to a non-deceitful *Brāhmaṇa* and to one's own kinsmen headed by the son, attains to the celestial region; and if disinterestedly, to emancipation. (333)

If a person seeks his own well-being, he should make gifts unto a *Brāhmaṇa*, well-read in the *Vēdas*, versed in all the Scriptures, devoted to parents, knowing his wife in the time of *Ritu*, (*i.e.*, immediately after the menstrual period), endued with good character and conduct, and given to bathing in the morning. (334—335)

Leaving aside learned *Brāhmaṇās*, one should not make any gifts to any other person. I have neither seen nor heard of such a course. (336)

I shall now describe the twice-born persons, who are worthy to take part in a *S'rāddha*;—by making gifts to whom the departed Manes live [in the celestial region] eternally; and [also] those, a gift unto whom becomes profitless. (337)

One should never feed these at a *S'rāddha*:—one who is short of limbs; one who is diseased; one who does not study the *S'ruti* and the *Smṛiti*; and one who always speaks the untruth. (338)

[One should not feed] a hurtful person, a deceitful person; one who hiding his ownself learns the *Vēda*; one who is a servant; one who is tawny-coloured; a deaf; one suffering from white leprosy; one who is diseased; one who has a bad skin; one who has withered hairs; one who suffers from jaundice; one who wears matted locks; one who carries a load; one who is angry; one who has taken two wives; and one who has married a *Vṛishalī*. (339—340)

He, who creates dissensions; he who injures man

one who is short of limbs; or one who has an extra limb;—these should also be excluded. (341)

One who eats too much; one who has a poorly grave face; he who is egoistic; and one who is gifted with wicked intellect;—neither should any be ever given to, nor should any be ever accepted from any of these (342)

He who contaminates a row by physical deformities but is well-read in the *Védas*, is not blameable, as Yama has said, and is the sanctifier of the row. (343)

The *S'ruti* and the *Smṛiti* are described as the two eyes of the *Vipras*. One who is deficient in either of the two, is described as the one-eyed; and one who is deficient in the both, as stone-blind. (344)

ATRI has said :

“That wretch of a blind man, who has no [knowledge of] the *S'ruti* or of the *Smṛiti*, who has no character, no family, should not be given any present at a *S'rāddha*. (345)

Therefore the Brahmanahood (*i.e.*, the status and dignity) of a *Brāhmaṇa* [is encompassed] by both the *Védas* and the *Dharma-S'āstras*; and not by the *Védas* only. The divine Atri has said so. (346)

He,—who, endued with eyes stationed in *yoga*, places the forepart of his foot (*i.e.*, wends good ways), and observes the regulations and restrictions established by human usage, the *Dharma-S'āstras*, the *Védas* and the *Rishis*,—is, indeed, one endued with most excellent vision and a master of all the *S'āstras*. (347)

One should feed at a *S'rāddha*, one who observes religious vows, is born in a good family and is always devoted to the *S'ruti* and the *Smṛiti*. [By it, the residence] of the departed Manes [becomes] eternal [in the eternal region]. (348)

As long as [such *Vipras*] take morsels of food [offered] to the effulgent departed Manes, the father, grandfather and the great-grandfather, even when stationed in hell, become liberated and repair to the celestial region. Therefore, one should examine carefully the *Brāhmaṇās* at the time of a *S'rāddha*. (349—350)

A twice-born person, hearing his father dead, who does not perform the *S'rāddha* at the every wane of the Moon (*i.e.*, *Amāvasyā*) is required to perform a penance. (351)

Wealth, sons, and the family of the householder, who does not perform the *S'rāddha* when the Moon is in conjunction with the *Kanyā* (the sixth sign of the zodiac, *i.e.*, in the dark-fortnight of the month of *A's'vin*) become destroyed by the sighs of the Manes. (352)

When the Sun is in the *Kanyā*, the departed Manes get good sons. The region of the dead remains always empty till the seeing of the *Vṛis'chika* (the sign *Scorpio*, *i.e.*, till the *Amāvasyā* of the month of *A's'vin*). (353)

Thereupon, if, at the advent of the *Vṛis'chika* (*i.e.*, on the *Amāvasyā*), the departed Manes become disappointed [for the non-performance of the *S'rāddha*], they, imprecating a highly dreadful curse on the son, brother, daughter's son, or son's son, return to their own habitations. (354)

Those, who are devoted to the rites for the departed Manes, attain to the most excellent condition. (355)

As fire exists in all [pieces of] wood [in an invisible form but is manifested] by friction, so virtue is, forsooth, visible by gifts made at a *S'rāddha*. (356)

To make gifts at a *S'rāddha* is undoubtedly equal to the understanding of the meaning of all the scrip-

tures, bathing at the sacred places and the fruit of all the scriptures. (357)

Like the Sun freed from all clouds, like the Moon released from Rāhu, one,—laden with all sins and minor sins,—does undoubtedly, freed from all sins, get over all miseries and attains, himself, to all sorts of felicity. (358—359)

Of all gifts, that made at a *S'rāddha* is superior. The gift [made] at a *S'rāddha* is [the instrument of] purification, when sin equal to [the Mount] Meru [in height] is committed. By performing a *S'rāddha*, one reigns supreme in the celestial region. (360)

A *Brāhmaṇa's* boiled rice is ambrosia; that of a *Kshatriya* is known, in the *Smṛiti*, as milk; that of a *Vais'ya* is simple food; and that of a *S'ūdra* is blood. (361)

All this has been described by me at the time of a *S'rāddha* [at a rite for] the *Vais'wadēvās*, at the *Homa*, at the adoration of a Deity and at the recitation. (362)

Because the boiled rice of a *Vipra* is sanctified by the *Rig-*, *Yajush-*, and the *Sāma-*, (*Mantram*), it is ambrosia; because a *Kshatriya's* boiled rice is subject to the dominations of laws and acquired by fair ways and religious rites, it is called milk; and a *Vais'ya's* boiled rice is called so, because [it is acquired] by tending cattle. (363)

In the *Smṛiti*, there are ten classifications of *Vipras*, viz., a *Dēva*, an ascetic, a twice-born one, a king, a *Vais'ya*, a *S'ūdra*, a *Nishāda*, a beast, *Mlechchha* and a *Chandāla*. (364)

One who performs [both the morning and evening] adorations, the sacred bath, the recitation of the *Gāyatrī*, the *Homa*, the daily adoration of the Deities,



and who receives guests and worships the *Vais'wandevas*, is called a *Dēva-Brāhmaṇa*. (365)

A *Vipra*, who lives on vegetables, leaves, roots and fruits, always lives in the forest, and always performs a *S'rāddha*, is called a *Muni*. (366)

He, who daily studies the *Védānta*, gives up companionship, and discusses the *Sāṅkhya-Yoga*, is called a *Dwija*. (367)

That *Vipra*, who, in the very beginning of a battle and before all, strikes all holders of bow with weapons and defeats [them],—is called a *Kshtra*. (368)

That *Vipra*, who is given to agriculture, who tends kine, and who drives a trade, is called a *Vais'ya*. (369)

That *Vipra*, who sells shell-lac, salt, saffron, milk, clarified butter, honey, or meat, is called a *S'ūdra*. (370)

A *Vipra*, who is a thief or a robber, or who is ever prone to give bad advice or give vent to harsh words, and who is always fond of fish and flesh, is called a *Nishāda*. (371)

A *Vipra* who does not know the true nature and being of *Brahman* but is always proud of his sacrificial thread, is for that sin called a *Pasu* (beast). (372)

A *Vipra*, who unhesitatingly obstructs [the use of] tanks, wells, watery expanses, pleasure-grounds and lakes, is called a *Mlechchha*. (373)

A *Vipra*, who is devoid of all religious rites, is ignorant, innocent of all forms of religions and is cruel to all creatures, is called a *Chandāla*. (374)

Those, failing to understand the *Vēdas*, study the *Dharma-S'āstras*; those, failing to master the *Dharma-S'āstras*, study the *Purāṇas*; those, failing to acquire proficiency in the *Purāṇas*, betake to agriculture; and

those, failing in it, become *Bhāgavatas* (deceitful followers of Viṣṇu.) (375)

The astrologers (*i.e.*, who live by astrological calculations): the followers of the *Atharvaṇ*; and those, who recite the *Purāṇas*, without understanding their meaning;—should never be invited at a *S'rāddha*, sacrifice and at the distribution of great gifts. (376)

[In doing so,] a *S'rāddha* for the Manes, becomes dreadful, a gift becomes fruitless, and a sacrifice becomes profitless; therefore, one should always shun them. (377)

The four [classes of] *Vipras*, who sell sheep, who are painters, who are physicians, and who read the positions of stars, should never be adored, even if they are equal to *Vṛihaspati* in learning. (378)

The panegyrists, the flatterers, cheats, those who act harshly, and those who are avaricious,—these five *Brāhmaṇas* should never be adored, even if they are equal to *Vṛihaspati* in learning. (379)

A maiden, who is bought, should never be taken as a wife; the sons, begotten on her, are not qualified to offer funeral cakes to their departed Manes. (380)

Even when pierced with arrows in all his eight limbs, if a twice-born person drinks water with his palm, it is tantamount to the drinking of spirituous liquor or to the taking of beef. (381)

By washing the feet of *Brāhmaṇas* [lying] with thighs upraised, one lives like a *Chandāla* (*i.e.*, in an impure state) till he immerses himself in the Ganges. (382)

The touching of the shades of lamps, beds, and seats, of the cotton-wood intended for cleansing the teeth, and of the dust raised by a goat,—robs even the prosperity of S'akra. (383)

[To bathe] in a well, is ten times more [meritorious] than [bathing] in the house ; [to bathe] on the bank is ten times more [meritorious] than [bathing] in a well ; [to bathe] in a river is ten times more [meritorious] than [bathing] on a bank. There is no enumeration [of virtues in bathing in] the Ganges. (384)

The current water is for a *Brāhmaṇa* ; that of a tank, is for a *Kṣatriya* ; that of a well or a pond, is for a *Vais'ya* ; that of a pitcher, is for a *S'ūdra*. (385)

On the demise of a great Guru (*i.e.*, father or mother), one should not, for a year, bathe at a sacred place, make great gifts and oblations of sesame to others. (386)

[In that year,] one should perform the *S'rāddha* at the Ganges, at Gayā, on the day of death and on the *Amāvasyā*-day ; and offer the *Maghā-piṇḍas*, avoiding [the performance of] other [*S'rāddhas*.] (387)

Clarified butter, oil, milk and curd,—these four are the main ingredients of *A'jya* (offering of clarified butter) ; these should not be discarded even when offered. (388)

Having listened to these religious injunctions described by Atri himself, those *Rishis*, devoted to religious observances, again spoke to that high-souled one as follows :— (389)

Those, who would steadfastly follow these religious injunctions, shall attain to the celestial region after acquiring fame in this world. (390)

One, seeking learning, would obtain learning ; one, desiring wealth, would get wealth ; one, longing for a long life, would acquire longevity ; and one, wishing for prosperity, would win great prosperity. (391)

# SAMVARTA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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# SAMVARTA SAMHITA'.

HAVING approached Samvarta, seated alone, well-versed in Spiritual Science, the *Rishis*, desirous of [listening to] religion (*i.e.*, religious institutes) asked, saying,—“O lord, we wish to listen to rites capable of securing spiritual well-being. O foremost of the twice-born, duly describe, unto us, religion, discriminating what is good and what is bad. (1—2)

All [the *Rishis*] headed by Vámadéva put this question to that highly effulgent [*Rishi*]. He, of a delighted mind, replied to all those Munins, saying,—“Hear.” (3)

The country, where a black antelope always ranges of its own accord, is to be known as a religious place fit for the performance of religious rites for the twice-born. (4)

Being invested with the sacred thread, a *Vipra* should always do good unto his preceptor. A *Brahmachárin* should renounce garlands, scents, honey and meat. (5)

He should duly perform the *Sandhyá*-adoration in the morning when the stars [are still visible], and the evening-adoration when the sun is half-set and the *A'ditya* (Sun) is still in the western sky. (6)

Standing up a *Brahmachárin*, being self-restrained, should perform the first part of the recitation [of the *Gáyatrí*]. And being seated, he should steadfastly perform the after-portion of the recitation. (7)

Therefore an intelligent [*Brahmachárin*] should perform the *Homa* at both the times; thereupon, he should study [the *Védás*], looking at the face of his preceptor. (8)



He should first recite the *Praṇava*, then the *Vyāhṛiti*, and then the *Gāyatrī* from the beginning to the end, and then commence the study of the Védās. (9)

Placing the two hands firmly on the two thighs, with the permission of the preceptor he should begin his course. He should not have his mind strayed away [to any other subject]. (10)

A Brahmachárin, observant of the vow, should always beg alms [both] in the morning and evening. Having dedicated it to the preceptor, he should, in a purified state and restraining his speech, take his meals with his face directed towards the east. (11)

To take meals in the morning and evening is sanctioned in the *S'ruti* for the twice-born ones. No food should be taken in the interval. The regulation, [in this] is equal to that of the *Agnihotra*. (12)

After rinsing his mouth, a twice-born person should take his meals, and wash his mouth after taking food. He, who takes food without performing the *A'chamanam*, is required to perform an expiation. (13)

A twice-born person, who drinks or eats without performing the *A'chamanam*, should be purified by reciting the *Gāyatrī* for a hundred-and-eight times. (14)

A twice-born, who stands without washing his feet, or who performs the *A'chamanam* without binding the tuft of his hair on the crown or without putting on his sacred thread, is impure. (15)

With the sacred thread on and the face directed towards the north, one may perform the *A'chamanam* with the *Bráhma-Tirtha*; or, a twice-born person may, with the sacred thread on, restraining his speech and facing the east, perform it daily in a purified state. (16)

In the water, one should perform the *A'chamanam* by standing. Eternal purification [is also effected] by performing the *A'chamanam* on the ground. By performing the *A'chamanam* both in water and on the earth, one attains to purification. (17)

One should purify one's hands up to the wrist ; and the feet, with water ; without making any sound, one should perform the *A'chamanam* thrice, or four times with water, not hot, having its own colour, taste and smell, without any froth and reaching up to the heart. Rubbing his mouth twice, he should touch the twelve limbs. (18—19)

After bathing, drinking, eating or touching [an impure object], O ye leading twice-born ones, a Vipra, by performing the *A'chamanam*, according to this regulation, attains to purification. (20)

A S'údra becomes purified [by touching the twelve limbs] with his hand ; a Vais'ya, with water [touching merely] the teeth. And a Kshatriya, by performing the *A'chamanam* with water reaching the throat, attains to purification. (21)

[By performing it,] being seated on a seat, or when sitting on his hams with a cloth girt round the legs and knees, or with one foot placed above another, one never attains to purification. (22)

If one fails to perform religious meditation, or evening-adoration, or to offer oblations to the Fire, he should, after bathing and being restrained, recite the *Gâyatri* for a thousand-and-eight times. (23)

A Brahmachárin, who eats boiled rice of a person suffering from the impurity of birth, or that at the first *Sr'áddha*, or that at the monthly [*S'ráddha*], should get himself purified [by fasting] for three nights. (24)

A Brahmachárin,—who, being stricken with lust knows a woman,—should, being observant of regulations, perform one most distressing penance of *Prájāpatya*. (25)

If a Brahmachárin happens to take somehow honey or meat, he should, after performing the *Prájāpatya*, be purified by a *Mouñji-Homa*. (26)

On a *Parva*-day, a Brahmachárin should dedicate cakes and offer oblations of clarified butter to the Fire with the Mantrams of *S'ákala-Homa*. (27)

A Brahmachárin, who knowingly discharges his seminal fluid, should perform the expiation consequent on the breach of the vow; and if unwillingly, he should be purified by bathing. (28)

He should, then, after roving about for alms, be at his ease [again]; for the semen is like unto one's own self. He, who takes food without taking his bath, should recite the *Gáyatrí* for one hundred and eight times. (29)

He, who takes his food or drink from a S'údra's hands, should get himself purified with the *Pañchagavya* after fasting for a day and night. (30)

Having taken boiled rice, that is dry, or rotten, or that partaken of by another or contaminated with hairs, one should get himself purified with the *Pañchagavya* after fasting for a day and night. (31)

By taking food in a vessel belonging to a S'údra or in a broken plate, one should get himself purified with the *Pañchagavya* after fasting for a day and night. (32)

If a Brahmachárin, on any occasion, sleeps during the day in a healthy state, he should, after bathing and adoring the Sun, recite the *Gáyatrí* for one hundred and eight times. (33)

Thus is described the duty of those living in the first A's'rama or order. By following it, one, attains to the most excellent condition. (34)

Thereupon commanded by the preceptor, a twice-born person should espouse, according to the Brahma form of marriage, a maiden, belonging to the same caste, born in a great family, endued with all good marks and possessed of character and beauty. A twice-born person should, daily and duly, perform the five sacrifices. A Vipra, seeking his well-being, should, under no circumstances, abandon them. One should, [however,] always abandon them [in an impurity consequent] on birth and death. (35—37)

A Vipra, [on the occasion of a birth or death] should refrain, for ten days, from making gift or studying the Védās. A Kshatriya is purified in twelve days; a Vaisya in fifteen days; and a S'údra in a month. Such is the deliverance of Samvarta. (38)

[After cremation,] water should be offered, after bath, to the deceased by those born in the same family on the first, third, seventh and the ninth day. (39)

On the fourth day, one (*i.e.*, the chief mourner) should deposit [the bones of the departed] along with all persons born in the same family. Thereupon after the depositing of the bones, the touching of the limbs of [the chief mourner] is laid down. (40)

On the fourth day, a Bráhmaṇa's [limbs should be touched]; on the sixth, a Kshatriya's; and on the eighth, and the tenth, a Vaisya's and S'údra's [limbs should be respectively touched.] (41)

Similarly regulations about [the impurity of] birth have been laid down by the learned. Refraining from

adoring the Vais'wadévás [the Bráhmaṇás] become purified in ten nights. (42)

To bathe with the raiment on, is laid down for the father on the birth of a son. A mother becomes purified in ten days. The touching of the father [is sanctioned after] bath. (43)

There (*i.e.*, during the period of impurity) *Homa* may be performed with dry food and fruits; but one should never perform any rite of the five sacrifices [in a period of impurity consequent] on birth and death. (44)

After the tenth day a Vipra, conversant with Religious Institutes, should make a full study [of the Védás]; [and] auspicious gifts, destructive of inauspiciousness, should be duly made. (45)

What is most pleasant unto the dwellers of the [three] regions, what is most sought for by a householder, should be given unto an accomplished [Bráhmaṇa by one,] desiring for un-ending [fruits]. (46)

By giving unto a great Vipra, various sorts of articles, profuse riches and gems born in an ocean, a person, shorn of sins, attains to great prosperity. (47)

The person, who, being conversant with Religious Institutes, gives away scents, ornaments and garlands enjoys always scents and remains happy wherever he is born. (48)

A gift, that is made with reverence to a person who is well-read in the Védás and born in a good family, yields a great fruit. (49)

Having invited a Vipra, possessed of character, knowledge of the *S'ruti* and good birth, a pure and highly learned person should adore him with *Havya* and *Kavya*. (50)

Various articles, yielding juice and kindling desire [for possession], should be made a gift of by one seeking his own well-being and desiring for eternal residence in the celestial region. (51)

One, who makes gift of a cloth, puts on a good cloth [in the next birth]; the giver of silver [attains to] beauty; a man, who gives away gold, gets a long life and energy. (52)

By giving [promise of] fearlessness unto creatures one comes by all desired for objects, attains to longevity and becomes happy. (53)

The giver of corns and water and that of clarified butter, enjoy happiness. Having made gifts of ornaments decorating [the person of a Bráhmaṇa] one attains to the fruits thereof (*i.e.*, comes by ornaments in the next birth). (54)

By giving, unto a Vipra, fruits, roots, various vegetables and sweet-scented flowers, one is born as a learned person. (55)

A discriminating person, who gives betel-leaves unto the Bráhmaṇás, is born [in another birth] as an intelligent, lucky, wise, and handsome person. (56)

By making presents of sandals, shoes, umbrellas, bedsteads, seats and various vehicles, one attains to a divine position. (57).

He, who with great care makes gifts of fire and profuse fuels in winter, attains to fiery effulgence of the body, wisdom, beauty and good luck. (58)

By giving medicine, oil and food for curing the ailments of the diseased, one becomes freed from diseases, happy and long-lived (in another birth). (59)

He, who gives fuels unto the Vipras at the advent of the winter, daily winning victories in battle and

being possessed of prosperity, shines with effulgence [in his next birth]. (60)

He, who, decorating a maiden with ornaments, gives her, unto a becoming bridegroom, according to the Brāhma mode of marriage, enjoys extraordinary prosperity by the virtue of the giving away of the maiden, acquires the applause of the pious; and attains to un-ending fame. (61—62)

Having given away [a maiden], sanctified with *Homa-Mantrams*, a person attains the fruits of hundreds of *Jotisthoma*-Sacrifice. (63)

Having given away a maiden-daughter, decorated with ornaments, clothes and seats a father attains to the celestial region and is adored of the *Suras* (celestials). (64)

The Moon enjoys a maiden when hairs grow on her person; seeing the menstrual blood the Gandharvas [enjoy her]; and seeing her rising breasts, the Fire. (65)

[A maiden] eight years [old] becomes a *Gouri*, one of nine years a *Rohini*; and of ten years, a *Kanyā* (maiden); and after that, a *Rajasvalā* (a woman in menses). (66)

By seeing a maiden in menses, her mother, father and eldest brother—these three go to hell. (67)

Therefore one should espouse a maiden before she has menstreated; the marriage of an eight years old maiden is most preferable. (68)

A learned person, who makes a gift of oil, seats and water for washing feet, becomes always of a delighted mind and happy in this world. (69)

He,—who gives away, according to his power, after decorating them, two bulls, endued with good marks,

capable of carrying carts and accompanied with a plough, —lives, having his soul purged off of all sins and secured all desired-for objects, in the celestial region for years equalling their downs in number. (70—71)

He,—who gives away, unto a twice-person, a milch-cow, after decorating her with belmetal bells and a cloth,—becomes glorified in the celestial region. (72)

By giving, unto a Bráhmaṇa, who has mastered the Védás, fertile lands and a young cow, one becomes glorified in the celestial region. (73)

The first offspring of the Fire is gold; Vishṇu's offspring is the earth; and kine are the daughters of the Sun. By him, who makes gifts of gold, earth and kine, three regions are given away. (74)

A man lives gloriously in the celestial region for years equalling the number of fruits and vegetables dedicated [by him]. (75)

The fruit, of all sorts of gifts, follows one birth; but the fruit, of the gift of gold, earth and of an eight years old maiden, follows seven births. (76)

That man,—who makes gift of a good-natured milch-cow with a calf, having its horns bedecked with silver or gold, covered with a cloth, and freed from any disease,—repairing to the celestial region, lives near Brahmá for so many thousand years as are the downs of the cow and the calf. (77—78)

He,—who, according to the regulation mentioned before, makes gift of a sound bull,—reaps fruits ten times more than what is got by the gift of a cow [only]. (79)

The giver of water, being freed from thirst for all objects, attains to incomparable gratification; the giver of boiled rice being gratified with all objects, enjoys happiness. (80)



Of all gifts that of boiled rice, is considered as the highest in the *Smṛiti*; his life (*i.e.*, the giver's) becomes more fruitful than those of all creatures. (81)

Since the Lord [Brahmá] creates, in every cycle, all creatures from boiled rice, therefore there has never been nor shall there ever be any gift higher than that of boiled rice. (82)

There is no gift superior to that of boiled rice, for from boiled rice all creatures, forsooth, originate and live. (83)

By giving, in order, unto a Vipra superior in accomplishments, earth, cowdung, *Kus'á*-reed and the sacrificial thread, one is born in a great family. (84)

He, who makes gifts of scents for the mouth and wood for cleaning the teeth, becomes endued with pure fragrance and expert in speech. (85)

He,—who gives, unto a Vipra, water for washing the feet, generative organ and the anus,—becomes always of purified understanding. (86)

He,—who gives, unto the diseased, medicine, food suited to ailments, oily substances, those for rubbing the body, and protection,—becomes freed from all sorts of diseases. (87)

By giving away molasses, sugar-cane juice, salt, curries, and sweet-scented drinks, one becomes greatly happy. (88)

The virtue, [acquired] by various gifts, has thus been completely described; by the virtue of the gift of learning, one lives gloriously in the region of Brahmá. (89)

The Vipras,—who give boiled rice unto one another, who adore one another and who accept presents from one another,—save [themselves mutually] and are saved. (90)

By an intelligent person, seeking his own well-being, these gifts and others should be made specially unto the poor, the blind and other distressed persons. (91)

The person, who gets the hairs shaved and the nails pared of the Brahmachārins and Yatins, is born possessed of excellent eyes. (92)

The man,—who places lamps in temples, in the houses of the twice-born, at the crossing of four roads,—is born endued with intellect, discriminating knowledge and excellent eyes. (93)

A person,—by making gifts of sesame, according to his might in the daily and occasional rites, as well as in those undertaken with a particular motive,—is born possessed of children, animals and wealth. (94)

A Vipra, who, being solicited, gives away grass, wood, etc., as asked for, reaps fruits equal to that of the gift of a cow. (95)

A man, who being engaged in maintaining his own wife, commits culpable deeds, but knows her in the time of *Ṛitu*, comes by a most excellent condition. (96)

Living in the house, a Vipra, after [performing the duties of] the second order, should, on his flesh being loosened and hairs growing grey, resort to the third order. (97)

Taking his own wife, desirous of following him, and the sacred Fire, a wise man should repair to the forest and must not abandon the *Homa*-[Fire] (there.) (98)

He should duly, with forest-grown fruits, offer cakes [to the Celestials and the departed Manes]; and he should give alms, consisting of vegetables, fruits and roots, unto the mendicants. (99)

Offering oblations to the Fire, he should daily study,

[the *Védās*]; [and] on every *Parva*-day, he should perform the *Ishti* and the *Párvana* rites. (100)

Thus living in the forest and being informed of regulations about all objects, he should, after finishing the *Homa* rites and restraining his senses absolutely, resort to the fourth order. (101)

By placing the sacred Fire within himself, a twice-born person should adopt the life of mendicancy (*i.e.*, of a *Bhikshu*). He should be given to the study of the *Véda* and be devoted to spiritual science. (102)

By begging eight, seven, or five, morsels of food and washing them all with water, that Muni, being self-controlled, should partake of them. (103)

After taking his meals, a *Vipra* should live alone in a solitary forest; and, controlling his mind, body and speech, should meditate on [the Para-Brahma.] (104)

He should not seek death or life; so long as the lease of life exists, he should await the appointed hour. (105)

Thus serving the [four] orders, a twice-born person, who has conquered anger and the senses and who has learnt the *Veda-S'ástra*, attains to the region of *Brahmá*. (106)

The regulations, of all the *A'sramas*, have thus been described as a side-issue; I shall now duly describe the atonement for all the sins. (107)

The killer of a *Bráhmaṇa*, a drunkard, a stealer of gold, and one who knows his step-mother—all these are *mahápitakins* (great sinners); the fifth is one who associates with them. (108)

Clad in bark, wearing matted locks, and carrying a speical mark, the destroyer of a *Bráhmaṇa* should repair into a forest; and, being shorn of all desires, he should live on forest fruits. (109)

If he cannot maintain himself with the forest-produces, like a mendicant he should roam in a village; [and] being self-controlled and carrying the mark of a bedstead that man should beg alms from the four Varṇas. (110)

Having taken alms, he should again return to the forest; that sinful wight, shorn of idleness, should always live in the forest. (111)

That sinful wight, who has killed a Bráhmaṇa, should announce his crime and perform the penance for twelve years according to this regulation. (112)

Having controlled all the senses [and] being devoted to the well-being of all creatures, one, after performing the atonement for Brahmanicide, would be freed from the sin. (113)

Hereafter, O ye Vipras, I shall describe, unto ye, who are desirous of hearing, the means of expiation, laid down by the *Veda-S'ástra*, for the drinker of spirituous liquors. (114)

*Goudí*,\* *Paishthí*,† as well as *Mádhvī*‡ are known as the three sorts of spirituous liquor; the one is as sinful as are the others; they should never be drunk of by the twice-born. (115)

The drinker of spirituous liquors, who wishes to be freed from the sin, should drink *Surá* (wine) after having heated it, or the urine of a cow of the colour of fire; or, he should eat cowdung of a similar colour. (116)

[Or, he should drink] heated clarified butter or similar milk; or, freed from all desires, he should live on particles of rice. (117)

\* Spirit distilled from molasses.

† Spirit distilled from rotten rice.

‡ Spirit distilled from *Mouá*-flowers.

Or, the drinker of spirituous liquor should perform three *Chāndráyaṇa*-penances. With the performance of the penance, he would be freed from the sin. (118)

Undoubtedly this is the purification for a drinker of spirituous liquor. By drinking water kept in a wine-bowl, one is required to perform the purificatory rites again. (119)

By stealing gold, a man should communicate it unto the king. Then the king, taking up a mace, should kill the thief. (120)

If that thief survives [the stroke,] he would be freed from [the sin of] theft; or, by living in a forest, being clad in bark, he should perform the penance for Brahmanicide. (121)

Or, having made a female figure with iron and heated it, he should embrace it; such is the purification for theft according to the deliverance of Samvarta. (122)

By lying on the bed of a step-mother, one should lie down on an iron bed; or, a twice-born person should perform three or four *Chāndráyaṇas*. A penance being thus performed, he would, thereafter, be freed from the sin. (123)

If any person, stupefied by sin, associates for six or more months with these, he should perform the penance mentioned before. (124)

By associating with the *mahāpātakins* (great sinners), such as the destroyer of a Brāhmaṇa, one should, for the purification of that sin, perform the penance laid down for each [sinner respectively]. (125)

By killing a Kshatriya, one becomes purified with three *Kṛichchhras*; being self-restrained, he should similarly perform three *Kṛichchhras*. (126)

If any how one, under the influence of ignorance,

kills a Vais'ya, that man—the destroyer of the Vais'ya, should perform a *Kṛichchhātikṛichchhra*. (127)

By killing a S'údra, one should duly perform a *Tapta-Kṛichchhra*. (128)

I shall, in sooth, describe the redemption for a cow-slaughter. A person, killing a cow, should, after controlling his senses, sleep on the bare earth in a cowpen filled with kine for half-a-month. A twice-born, seeking freedom from sin, should live, in order, upon all these—*Suktu* (sour gruel), *Yāvaka* (boiled barley), *Piṇyāka* (sesame-paste), milk, curd and cowdung. Shorn of nails and hairs, he would be purified in half-a-month. (129—131)

Bathing thrice and following kine, a person, being self-restrained and shorn of pride, should do all these. (132)

He should, according to his might, recite daily the *Gāyatri* and the sacred verses. Then completing his vow, he should give a most excellent feast to the Vipras. (133)

The Vipras being fed, he should give away a cow as a present. (134).

Many kine being slain [by one] either by binding or by shutting up, the penance for his purification would be double of that for [killing] a cow. (135)

If, by an accident on any occasion, one [cow] is killed by many, they should severally perform each part of the penance [laid down] for [a cow-] slaughter. (136)

If, for branding [a cow], for treating a cow, or for bringing out a dead foetus, any calamity (*i.e.*, death) happens, there would be no sin. (137)

There is no penance for [a cow] being killed by being bound in the night, by a serpent, tiger, fire, or by any other calamity. (138)

[When a cow is killed] by being shut up, one should perform one part of the penance ; when by being bound, two parts ; and [when killed] for cutting off a limb, [one should perform the full penance] less by one part. (139)

By killing it with stones, sticks, rods or weapons, one should perform a complete penance for purification. (140)

By killing an elephant, a horse, a buffalo, a camel or a monkey, one should fast for seven nights in all these [sins.] (141)

By killing a tiger, a dog, a lion, a bear or a boar, a twice-born person should perform a penance and feed the Brāhmaṇas. (142)

By killing all sorts of forest-ranging deer, one should remain fasting for three nights and recite the *Agni-Mantras*. (143)

By killing a swan, a crow, a crane, a pigeon, a Sārasa or a Bhāsa, one should spend three days [in fasting.] (144)

Chakravāka (ruddy goose), Krouncha (heron), Sārikā, parrot, Tittiri, falcon, vulture, Vuluka, pigeon, Tittibha, Jālapāda (water-fowl having a net), cuckoo, fowl,—[in the destruction] of all these birds, fasting for a day [is laid down.] (145—146)

By killing a frog, a snake, a cat, or mouse one should remain fasting for three nights [and then] feed the Brāhmaṇas. (147)

By killing boneless worms, one is purified with the *Prāṇāyāma* ; in killing those that have bones, a learned Vipra should make some presents. (148)

A twice-born person, who, stricken with lust, knows a *Chāṇḍala*-woman, is purified, in order, with three *Kṛichchhras* [beginning] with the *Prājāpatya*. (149)

For knowing a Pukkasa-woman (the offspring of a Nishāda by a S'ūdra-woman), whether under the influence of lust or not, the penance of *Chāndrāyana* is laid down as the highest purification in the *Smṛiti*. (150)

By knowing an actress, a *S'ailāshi* (a dancing girl), a washer-woman, one who makes her living by bamboo-made articles, and a cobbler-woman, one should perform a *Chāndrāyana*. (151)

For him the penance of *Sāntapanam* becomes destructive of sin who, under the influence of lust, knows a Kshatriya-, or a Vais'ya-, woman. (152)

By knowing a S'ūdra-woman for a month or half-a-month, a Brāhmaṇa would become purified in a fortnight by living on barley and the urine of a cow. (153)

By knowing [another] Brāhmaṇa's wife, a Vipra should perform a *Prājāpatya*; a Kshatriya, by knowing [another] Kshatriya's wife, should perform the same penance (154)

By holding intercourse with a cow, a man should perform the penance of *Chāndrāyana*. (155)

By knowing a preceptor's daughter, father's sister or her daughter, one should perform the penance of *Chāndrāyana*. (156)

By unknowingly knowing a maternal uncle's wife, a woman of one's own family, the daughter of a maternal uncle, or a daughter-in-law, one would become purified by a *Parāka*. (157)

By knowing the wife of a paternal uncle, or a brother's wife, one should perform the penance [laid down] for knowing a step-mother. There exists no other redemption for him. (158)

By getting upon (*i.e.*, co-habiting with) one's own father's wives other than his own mother, and by



knowing any of these women, *viz.*, a sister, a maternal uncle's daughter, a step-mother's sister, that vilest of men should perform a *Taptakṛichchhra*. (159)

For that vilest of men, who knows his own mother, daughter, or his own sister no atonement has been laid down. (160)

For knowing a maiden, one should perform this (*i.e.*, the *Prājāpatya*); in holding sexual intercourse with an animal or a harlot, *Prājāpatya* is laid down. (161)

A twice-born person, who knows his wife's friend, a maiden, his own mother-in-law, or his wife's sister, one engaged in *Niyama*, or one observant of a religious vow, should perform an ordinary penance and give away a milch-cow. (162)

A highly distressing penance is laid down for the expiation of his sin, who co-habits with a woman in her menses, or with one who is in the family way, or with a degraded woman. (163)

By knowing a prostitute, a Brāhmaṇa should perform a *Kṛichchhra*; such is the expiation of sins according to the deliverance of Samvarta. (164)

By knowing another Brāhmaṇa's wife, a Brāhmaṇa would become purified by a *Kṛichchhra*. (165)

If somehow, a Brāhmaṇa-woman comes in contact with a S'ūdra, she should perform the penance of *Chāndrāyana* which is most purifying according to the *Smṛiti*. (166)

By somehow knowing a Brāhmaṇa-woman, a Kshatriya or a Vaisya would be purified in a month by living on barley and the urine of a cow. (167)

By knowing the women of Chāṇḍālas, Pukkasas, S'wapākas, or of other degraded castes, one of a superior caste should perform three *Chāndrāyanas*. (168)

Listen now to the means of expiation for [other] sinners [than those mentioned above]. A wicked-minded person, who, having adopted a life of renunciation knows a woman for procreating children, should thereafter, untiringly perform a penance, extending over six months. (169)

This is the penance for those, who after taking poison or entering into fire [for committing suicide], become dark-coloured or of variegated colour. This is also the penance, laid down in the *Smṛiti*, for those outcastes who vilify [chaste] women and know censurable women. (170)

[This is also] the purification for killing men; the King of the departed spirits (Yama) has said so. (171)

No tear should be shed by the good, seeking their own well-being, for those killed by kine, or for those who have committed suicide. (172)

He,—who carries the dead-body of, or cremates the same, or performs the watery rites for, any of these,—should perform the penance of *Chāndráyana*. (173)

By merely touching the dead-body (*i.e.*, not carrying or cremating the same), or by only touching its cloth, the former should perform a penance; and the latter, fast for a day. (174)

[The offering of] water and funeral cakes [and the performance of] *S'rāddha* for the great sinners and for those who commit suicide, do not at all reach [them] but are stolen by the Rākshasas. (175)

No *S'rāddha* should be performed by those who have been killed by the Chāṇḍālas, aquatic animals and snakes, [as well as] for those who have been killed by the punishment [given] by the Brāhmaṇas. (176)

If [before cleaning himself] after passing urine or excreta or with the leavings of food in his mouth, a twice-born person is touched by a dog, etc., he should, after bathing, recite the *Gāyatrī* for a thousand times. (177)

By touching a Chāṇḍāla, an outcaste, a dead-body, a lowcaste, a woman in her menses, and a woman in a state of impurity consequent on child-birth, one should bathe with the cloth on. (178)

Bathing is laid down for him who touches an object which should not be touched [with an article in his hand] ; after that *āchamanam* and sprinkling of that article with water is spoken of. (179)

The foremost of the twice-born, who, with the leavings of food in his mouth, is touched by a Chāṇḍāla or any other [degraded caste], becomes purified by living on barley and the urine of a cow for six nights. (180)

By being touched by a dog or by another woman in menses, a woman in menses should fast for the remaining days [of the menstrual period] and get herself purified by drinking clarified butter after bathing [at the end of the menstrual period]. (181)

By drinking well-water contaminated by a Chāṇḍāla's vessel, one becomes purified by living on barley and the urine of a cow for three nights. (182)

By drinking water, out of ignorance, in sacred waters, tanks and rivers polluted by the degraded castes, one becomes purified with the *Pañchagavya*. (183)

By drinking water from wine-bowls, from a place where it is distributed to travellers, and that which comes from the sky, a twice-born person, after fasting for a day and night, should take the *Pañchagavya*. (184)

By drinking water from a well contaminated by excreta and urine, twice-born persons become purified [by fasting] for three nights; *Sāntapanam* is laid down, in the *Smṛiti*, as the expiation for drinking water from a pitcher [similarly contaminated]. (185)

[The following is] the means of purification for sullied tanks wells and ponds. By taking out a hundred pitcherfuls of water, one should throw the *Pañchagavya* [into them]. (186)

By drinking the milk of a sheep, that of an animal whose hoof is not cloven, (as a horse, an ass, etc.,) and that of a she-camel, the foremost of the twice-born, for the purification thereof, should take barley for three nights. (187)

By taking the milk of a she-goat, that of a cow pursued by a bull for impregnating her, and that of an animal that takes excreta, one attains to purification [by fasting] for three nights. (188)

By taking excreta and urine, one should perform a *Prājāpatya*; taking the food partaken of by a dog, crow or a cow, a twice-born person should [fast] for three days. (189)

By taking the food partaken of by a cat or a mouse, a twice-born person should take the *Pañchagavya*; by taking the residue of a Śūdra's food one would become purified [by fasting] for three nights. (190)

By taking onion, garlic, as well as a domesticated fowl, a mushroom, and a domesticated hog, a twice-born person should perform a *Chāndráyana*. (191)

By taking the urine or excreta of a dog, ass, camel, monkey, jackal or a Kaika (bird), a man should perform the penance of *Chāndráyana*. (192)

By taking boiled rice, which is stale, or which is sullied by hairs or insects, or which has been seen by outcastes, a twice-born person should take the *Pañchagavya*. (193)

By taking food from the vessel of a degraded caste, or from that of a woman in menses, one would become purified, in half-a-month, by living upon barley and the urine of a cow. (194)

By taking all these interdicted food,—beef, human flesh and what is brought by the hand of a dog, one should perform a *Chândrāyana*. (195)

[By taking food] at the hands of a Chândāla, a S'wāpaka or of a Pukkasa, a Vipra would become purified, in half-a-month, by living upon barley and the urine of a cow. (196)

By associating with an outcaste for a month or a half, one would become purified, in half-a-month, by living upon barley and the urine of a cow. (197)

And on every occasion when a twice-born person would think himself impure, he should perform a *Homa* with sesame and recite the *Gāyatrī*. (198)

This auspicious regulation about penance has been spoken of by me. The penance, for sins not mentioned [before], should now be spoken of [by me]. (199)

Forsooth, the foremost of the twice-born would be daily freed from sins by gifts, *Homa*, recitation of the *Gāyatrī*, the practice of the *Prānāyāma* and Vedic study. (200)

The gift of gold, that of a cow, and that of earth, dissipate sins [committed in this life] and those committed in pristine life. (201)

He,—who, gives unto a self controlled twice-born

person, sesame and a cow,—is freed from sins, such as Brahmanicide, etc.; there is no doubt in it. (202)

By fasting on the Full-Moon day when the month of Māgha sets in and giving sesame unto the Brāhmaṇas, one is freed from all [sorts of] sins. (203)

By fasting on the Full-Moon day in the month of Kārttika and giving away gold, raiment and boiled-rice, a person is freed from iniquities (204)

*Amāvasyā* (the last day of the dark fortnight), the twelfth day of each fortnight, the last day of a month particularly, and a Sunday,—these are the most fitting days [for performing religious rites]. (205)

Bathing, the recitation of the *Gāyatrī*, *Homa*, the feeding of the Brāhmaṇas, fasting, and making gifts on all these days, each of these purifies a man. (206)

A learned person, after being bathed, purified, putting on a washed cloth, being of a purified soul, having controlled his senses, and resorting to the *Sāttvik* state of mind, should make gifts. (207)

For the expiation of minor sins, *Homas*, to the number of a thousand, should be performed, with seven *Vyāhṛitis*, by the twice-born ones seeking their own well-being. (208)

A twice-born person committing heinous crimes, should perform a *Lakṣa* (a hundred thousand) *Homa*; [and then] from the recitation of the *Gāyatrī*, [he] becomes freed from all sins. (209)

For the purification of all sins, one should, going to a forest or on the bank of a river, recite the most sacred *Gāyatrī*, the mother of the *Vēdas*. (210)

Bathing there, suppressing the vital airs, restraining his speech and being purified by three *Prāṇāyāmas*, a twice-born person should recite the *Gāyatrī*. (211)

Being clad in a pure cloth, seated on the ground and on a pure spot, and self-restrained, and by performing the *āchamanam* with a pure hand, one should begin the recitation of the *Gāyatrī*. (212)

By the recitation of the *Gāyatrī*, all the sins, both of this world and of another, are dissipated in five nights. (213)

There is no purification of iniquitous deeds superior to the *Gāyatrī*. (214)

By reciting the *Gāyatrī* accompanied with *Mahā-Vyāhṛitis* and *Prāṇāyāma*, a Vipra becomes freed from all sins. (215)

Living on a restricted diet and being given to the well-being of all creatures, a Brahmachārin, by the recitation of one-hundred thousand *Gāyatrī*, becomes freed from all sins. (216)

By officiating as a priest for him for whom no priestly service should be rendered, by taking boiled rice of a censurable wight, one, by reciting one thousand and eight *Gāyatrī*, becomes freed [from sins]. (217)

As a snake throws off its slough, so a foremost of the twice-born, who daily studies the *Gāyatrī*, becomes freed [from his sins] in a month. (218)

A Vipra,—who being restrained and purified, always recites the *Gāyatrī*, goes, becoming like air and assuming the astral body, to the most excellent station. (219)

A twice-born person should daily recite mentally the seven *Vyāhṛitis*, accompanied with *Prāṇava*; and the *Gāyatrī*, accompanied with *S'irasa-Mantram*. (220)

The suppression of one's own vital airs constitutes the regulation of the *Prāṇāyāma*. Being self-restrained, one should perform the *Prāṇāyāma* thrice every day. (221)

Three *Prāṇāyāmas* being practised, any sin, that is committed by the mind, word or the body, is forthwith destroyed. (222)

He,—who reads the *Rig-Vēda*, the *Yajush* with its branches, and the *Sāmans* with their esoteric meanings,—becomes freed from all sins. (223)

By reciting the *Pāvamāni-Sūkta*, the entire *Purusha-Sūkta*, and the *Pitṛi-Mantram* [recited by] Madhuchchhandas, one becomes freed from all sins. (224)

By reciting the *Brāhmaṇa-Māṇḍala* [of the *Rig-Vēda*], *Vṛihat-Kathā* mentioned in the *Rudra-Sūkta*, *Vāmadēva-Mantram*, and the *Vṛihat-Sāma*, one becomes freed from all sins. (225)

By performing the *Chāndrāyana*, the highest purificatory measure for all sins, one attains to purification and the most excellent station. (226)

This most sacred *Dharma-S'āstra* (Religious Institute) was described by Saṁvarta. By studying it, a *Brāhmaṇa* attains to the eternal abode of Brahmā. (227)

THE END.





# KATYAYANA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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# KA'TYA'YANA-SAMHITA'.

## CHAPTER I.

THEREUPON like unto a lamp [lighting up all objects in darkness], I shall fully point out the Regulation of all the rites mentioned, but not made clear, by Gobhila, as also of other [religious] works. (1)

Three circles of thread should be formed upwards ; and three circles, downwards ; thus a sacred thread becomes of three circles : then one knot should be made. (2)

That which hanging on the spinal chord and the navel reaches the waist,—such a sacrificial thread should be held (*i.e.*, worn), and not one longer or loftier than it. (3)

One must always put on the sacred thread and bind the tuft of hair on the crown : what one does without having the sacred thread on or without binding the tuft of hair on the crown, is equal to an act not done. (4)

Drinking water thrice, one should, therewith, sprinkle the mouth twice ; then [one should] sprinkle with water the following places :—the face, nose, eyes, ears, navel, breast, head and the ankles. (5)

Closing the three fingers, one should touch one's face ; with the thumb and the forefinger, one should touch one's nose ; with the thumb and the nameless finger, the eyes and the ears [should be touched] again and again. (6)

With the smallest finger and the thumb, [one should touch] the navel ; and the breast, with the palm ; with all the fingers, the head ; and afterwards, one should touch the arms with the tips [of all the fingers]. (7)

Where instructions about a religious rite have been delivered to a person engaged in performing them, but no limb has been mentioned, there the right hand should be known as [the one] competent for performing the rite. (8)

Where there is no rule about the quarter in the performance of, the recitation of the *Gayatrī*, and the *Homa*, *Aindrī* (east), *Soumī* (south-east), and *Aparājitā* (north-east),—these three directions have been spoken [as the fittest]. (9)

Where there is no such regulation [that one should perform a rite] either standing, sitting, or bending the forepart of the body, one should do it by sitting and not by bending the forepart of the body nor by standing. (10)

Gourī, Padmā, S'achī, Médhā, Sāvitrī, Vijayā, Jayā, Dévasénā, Svadhā, Svāhā, Dhṛiti, Pushti, Tushti with Atmadévatā,—these *Mātrīs* are the mothers of the *Lokas*. For performing a *Vṛiddhi*-rite (on the occasion of a marriage, etc.,) these fourteen, added by Gaṇes'a, should be adored. (11—12)

In all religious rites, the *Mātrīs* with the leader of the Gaṇas (Gaṇes'a) should be adored with care. They being adored, make [the performer] worthy of adoration. (13)

Having drawn figures on white images, canvas and dried paddy, [they should be adored] with separate *Naivédya*s (articles of worship). (14)

With clarified butter, one should make seven or five

currents on the wall, neither very low nor very high, as *Vasudhārās*. (15)

Then, being self-controlled, having recited there longevity-giving-*Mantrams*, for the purpose of *S'ānti* (peaceful completion of the rite), one should reverentially undertake a *S'rāddha* for six departed Manes. (16)

Without offering oblations to the departed Manes at a *S'rāddha*, one should not perform a Vedic rite; even there the *Mātrīs* should be adored first with care. (17)

The full complement of regulations, spoken of by Vasishtha, should be observed here without fish or meat. I shall, hereafter, describe what difference is there. (18)

---

## CHAPTER II.

HAVING made an even number of Bráhmanās, invited in the morning, to take their seats on both the sides, one should, with an evenly extended palm, offer them *Kus'ās*. (1)

The *Kus'ās* for a sacrifice should be of a green colour; those for *Pākayajna*, yellow; those for *Pitṛīs* should be with roots; and those for *Vis'wadevās* should be of a variegated colour. (2)

Green *Kus'ās*, with leaves, dried, plain, shorn of any defect and of the measure of a cubit (*i.e.*, the distance from the elbow to the end of the closed fist), should be spread [with the *Pitṛi-Tirtha*]. (3)

When the *Kus'ās*, that are spread for offering funeral cakes, and those [spread] for offering water, are held while passing urine or excreta, they should be thrown away: so it is laid down [in the *Smṛiti*]. (4)



While performing a rite for the Deities, one should always lay down the right knee [on the ground]; and one should lay down the left knee, while performing a rite for the departed Manes. (5)

The right knee should never be laid low [in a *Vṛiddhi S'rāddha*]; in it, one should always serve the *Pitṛis* reverentially like unto the Divinities. (6)

Having made them (*i.e.*, the Brāhmaṇás) sit on the *Kus'a* offered to the *Pitṛis*, according to the following regulation, and having recited their family and name, one should offer *Arghya* to the deceased ancestors. (7)

In it, no *Apasavya* [going round a person, so as to keep the right side towards him] should be done; no *Pitṛi-Tīrtha* is wished-for; the filling up of the vessels should be made with the *Daiva-Tīrtha* (water). (8)

Having made, [amongst] all the pairs [of Brāhmaṇás,] the younger place his hand on that of the elder, and their *Pavitrás* being placed in the foreparts of their palms, *Arghya* should be given; in it, [the *Arghya*] should not be given separately. (9)

A *Pavitra*, in each and every place, should be made of *Kus'a*-reeds, having tips and two rows of leaves and no leaves in the middle part, and should be of the size of the span of the thumb and the forefinger. (10)

This is the mark described of *Piñjúlí*; this is also necessary for cleaning clarified butter. (11)

Some say that a *Kus'a-Piñjúlí* should be made of dried or withered blossoms or of fresh raw-blossoms. (12)

The recitation of the *Pitṛi-Mantram*, the touching of the heart, the seeing of degraded persons, passing wind, excessive laughter, speaking an untruth, the touching of a cat or of a mouse, speaking harshly and the rise of anger,—any of these portends taking place

while performing a religious rite, one should touch water. (13—14)

---

### CHAPTER III.

TO perform no rite, to do that which is enjoined for another branch, and thirdly to perform improper rites, are the three classes of *Akriyās* (interdicted acts), mentioned by the learned, for those who perform religious rites. (1)

Fruitless becomes the operation of that stupid wight, who, renouncing the protection of his own branch, wishes to follow that of another. (2)

That which has not been mentioned in one's own branch [of the *Vēda*,] but what has been mentioned in another branch, as not colliding [with one's own regulation], should be performed by the learned like *Agnihotra* and other rites. (3)

If a person, after being engaged in a religious rite, commits an improper act out of ignorance, he should thereupon complete the same, beginning from the part where the irregularity has taken place. (4)

If he happens to know after the completion [of a rite] that an irregularity has been committed by him, he should perform it again; i.e. re-performance of all the rites [is allowed]. (5)

When any irregularity takes place in a prominent religious rite, it should again be performed with all its parts; but if any irregularity takes place in any of its parts, neither it nor the [principal] rite should be performed again. (6)

[In a *Pārvaṇa-S'rāddha*], the recitation of the *Madhuvāta-Mantram* thrice after the *Gāyatrī* is laid down for those who wish to feed [the Brāhmanās]; but [the *A'bhyudayika-S'rāddha*] is divorced from the *Madhu-Mantram*. (7)

In it, one should never recite a *Mantram* describing the greatness of the *Pitris*; but the recitation of any other auspicious *Soma*-, *Sāma*-, *Mantram* should not be omitted. (8)

[In a *Pārvaṇa-S'rāddha*, the Brāhmanās] being gratified [with food], boiled rice, near the residue, should be scattered like sesame or barley; [in an *A'bhyudayika*]; the opposite procedure should be adopted. (9)

[In an *A'bhyudayika*,] the question,—“*Susampannam*” (is it well-done?), should be put instead of,—“*Triptāḥ stha*” (are you gratified?); when they say that “it is well-done,” one should dedicate the last portion of the food. (10)

Having invoked [the spirit of one's father] at the base of the *Kus'ā*-reeds having their tops directed towards the east, one should pour water from the vessel at the root with the *Mantram*,—“*Avanénikshva*.” (11)

At the middle and the topmost parts, [one should invoke] the second and the third [degrees of Manes, *i.e.*, one's grandfather, and great-grandfather]; on the left side, [one should invoke] [the three grades of departed Manes,] such as, the maternal grandfather, etc. (12)

Having taken up the boiled rice from all [the collections]; mixed it with curry, barley, jujube and curd; been seated facing the east; and offered funeral cakes of the size of *Bel*-fruits, like unto the offering of water;—one should again sprinkle the *Darbbā*-grass with the water, washing the vessel. (13—14)

CHAPTER IV.

IN a *S'rāddha*-operation, gradual [advancement of the giver is effected] by the gradual offering of funeral cakes [from bottom upwards]; and gradual degradation [is effected by offering the same] at the top downwards. (1)

Therefore in all the *S'rāddhas*, principal and minor, one should offer small *Piṇdas* at the bottom, middle, and the top [of the *Kus'ā*-reeds]. (2)

Then one should dedicate scents and other [articles] silently and then make the twice-born persons perform the *A'chamanam*; in other places, (i.e., in other *S'rāddhas*) this procedure, without barley, should be observed. (3)

[Funeral cakes should be offered] in a lowland, in the south; [the offerer should sit] facing the south; the *Darbha*-grass [should be scattered] with their tops directed towards the south; this is the regulation in other [*S'rāddhas*]. (4).

[With the *Mantram*,—] “*Suprokshitamastu*” (it is sprinkled well), one should sprinkle with water the ground lying before [the *Brāhmaṇas*]; [with the *Mantram*,—] “*S'ivā A'paḥ santu*” (may water become auspicious), one should pour water into the hands of a couple [of *Brāhmaṇas*]. (5)

[With the *Mantram*,—] “*Soumanasyamastu*” (be of delighted mind), one should, hereafter, offer flowers; and with,—“*Akshatañchārishtañchāstu*” (may fried paddy remove ills), one should offer fried paddy. (6)

*Akshayyodakadān* (gift of inexhaustible water) should be made like that of *Arghya*; one should daily do it with the sixth inflection, and never with the fourth. (7)

In [the offering of] *Arghya*, of inexhaustible water, of *Piṇda*, in sprinkling water on the *Darbha*-grass at a

*S'rāddha*-ceremony, and in reciting the *Swadha* [at the termination of the rite], no regular order needs be maintained. (8)

Replies being given by the leading twice-born in all the prayers, one, reciting the *Mantram*, for placing a vessel on the back with the face upwards, (i.e., "*Urjjam Vahantīh*," ) should sprinkle water on the *Pīndas* strewn with *Pavitra*. (9)

Then the pairs of Brāhmaṇas should be made to recite "*Swasti*" (peace be unto you). Then joining the tops of both the thumbs and saluting the *Vipra* standing at the head, one should then follow him. (10)

The entire course of *S'rāddha*-rules has thus been briefly described by me; they who know them never make mistakes in *S'rāddha*-rites. (11)

He, who knows the sum-total of this mysterious science told by Vas'ishtha, knows the *S'rāddha*-[rules] and not any one else. (12)

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## CHAPTER V.

IN all those rites, which, once commenced, are to be performed respectfully, the adoration of the *Mātris* and the celebration of the (*A'bhyudayika*-) *S'rāddha* should not be done, on every occasion, by the performer of the rite. (1)

In depositing the Sacred Fire, in the two *Homas* (morning and evening), in the *Vais'wadēva*-[adoration] in the *Vali*-rite, in a half-monthly sacrifice, in that performed on the Full-Moon day, and in a new sacrifice, the learned sages, informed of rituals relating to sacrifices, hold, that one *S'rāddha* should be performed and not separately. (2—3)

In an *Ashtaka-(Homa)*, in a *S'rāddha* [for the departed Manes], in a *Soshyantī-(Homa)*, in *Jātakarma* (a ceremony consequent on a birth), and in a rite to be performed on the return of a person from a foreign country, no [*A'bhyudayika-*]*S'rāddha* should be performed. (4)

In all the rites beginning with the marriage and ending with the *Garbhādhāna*, which we have heard of, it is only in a marriage that one should perform this *S'rāddha* and not at the beginning of every rite. (5)

For *Nishkramana* (the rite of bringing out a child to the public in the fourth month), and for that of entering into a house, there is one *S'rāddha* in the night-fall. In a religious ceremony, performed for the attainment of religious prosperity, one should not perform a *S'rāddha* in the beginning. (6)

In all the six rites, such as the application of plough, etc., one should perform [the *S'rāddha*] separately. And at the recurrence of every such, one should perform one [*S'rāddha*], but not in the beginning. (7)

There is no [performance of] *S'rāddha* at the rites that are performed for the well-being of big animals at the appearance of a solar disc; and for that of smaller animals at the appearance of a lunar disc. (8)

It should not be performed in the end in rites for the crooked positions of the planets; and in rites like [the administration of] poison for being bitten [by a snake] and in the treatment of worm-bite. (9)

While performing a number of rites, the *Mātris* should be adored once, and a *S'rāddha* should be performed once at the beginning and not separately in [all the rites]. (10)

Whenever a *S'raddha* takes place, there the *Māṛis* [should be adored]. This has been spoken of [by me] as a side-issue. The main point I would [now proceed to] describe truthfully. (11)

## CHAPTER VI.

If the eldest brother has deposited the Sacred Fire, then one should deposit the same being subject to the time of depositing and the person who has engendered the Fire. (1)

He, who takes a wife or deposits the Sacred Fire before his eldest brother, is known as *Parivéttā*. And the brother, born before, is known as *Parivitti*. (2)

Both the *Parivitti* and *Parivéttā* go to hell. Even if they have performed a penance, they partake of the fruits of *Pādona*. (3)

If superseding [the eldest and other] brothers,—living in foreign countries, having no generative power, having one testes, not born of the same mother, addicted to public women, outcasted, [and those who are] acting like *S'údrás*, suffering from a serious disease, inert, dumb, blind, deaf, hunch-backed, dwarf, lepers, greatly aged, widowers, given to agriculture, servants of the king, given to the multiplication of wealth and doing whatever they like, divorced from the family, insane and thieves,—a younger brother marries or deposits the Sacred Fire, he commits no sin. (4—6)

Even when hasty, one should, wait, at least for three years, [for a senior brother,] who multiplies his wealth by usury, who serves the king, who cultivates the land and who lives in a foreign country. (7)

When one hears of no news [of a senior brother] living in a foreign country, one should do it after [waiting for] a year ; if he returns again, [the younger brother] should perform a part of a penance for purification. (8)

In a *Lakṣhmaṇa*-rite (*i.e.*, a rite beginning with *Parisamūhana*, *i.e.*, sprinkling water round the Sacrificial Fire to *Parishēka*, (*i.e.*, pouring water), one should draw lines with *Kuśā* [around the Fire,] leaving off seven fingers [on each side] [of the following lines] :— twelve fingers form the measure of the line that is directed towards the east ; the measurement of another line touching its base and running towards the north, is twenty-one fingers ; the remaining lines attached to the one running towards the north, are of the measurement of a thumb. (9—10)

If the rite of measurement and the person to do it, are not mentioned, the sacrificer should make the measurement. This is the conclusion of the learned. (11)

One should deposit the Sacred Fire, and it is highly spoken of by all. Sacrificial fuels should be collected by one willingly for kindling that Fire. (12)

He, to whom a maiden has been given by one by words, should collect the last sacrificial fuels for depositing the Sacred Fire ; otherwise not. (13)

If in an unmarried state that maiden dies, he should not be guilty of the breach of vow. By that Fire, he may marry another maiden. (14)

If after soliciting, he does not get a maiden, he should consign that Fire unto himself and forthwith adopt the next order. (15)

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## CHAPTER VII.

It is said that *Araṇi*\* and the *Uttara-Araṇi* (i.e., the upper part) should be made of the branches spreading towards the east or north or upwards of an *As'wattha*, grown in an extensive ground and having a *S'amī*-tree attached to its root. It is preferable that *Chatra* and *Ovilī*† should be made of the strongest parts of the wood. (1—2)

The [tree,] the root of which is attached to a *S'amī*, is called *S'amīgarbha*; in the absence of a *S'amīgarbha*, one should speedily create Fire from [one which is not so]. (3)

A length of twenty-four thumbs, a breadth of six thumbs, and a height of four, have been described as the size of the *Araṇis*. (4)

A *Pramantha* is to be of eight fingers [in size]; a *Chatram*, ten fingers, and an *Ovilī*, twelve fingers. These are churning instruments. (5)

Where instruction is given about the measurement of the thumb, there one should always take measurements with its bigger knot. (6)

A *Nētra* (the string of a churning stick) should be made with three circles of the down of a cow's tail mixed with hemp fibres of the size of a pure *Vyāma* (a measure of length equal to the space between the tips of the fingers of either hand when the arms are extended); by it, the Fire should be churned. (7)

The head, the eyes, the ears, the face, and the shoulders,—these five limbs of the *Araṇi* should be of

\* A piece of wood of the *S'amī*-tree used for kindling the Sacred Fire by attrition; the fire-producing wooden stick.

† Sacrificial implements.

the size of a thumb each ; the breast is spoken of [as measuring] two thumbs. (8)

The chest [is to measure] one thumb ; the belly is known in the *Smṛiti* [as measuring] three thumbs ; the hip is known [to measure] one thumb ; the abdomen, two ; and the anus, two. (9)

The two thighs, the two knee-joints, and the two feet, should severally measure four, three, and one thumb. These limbs of the *Araṇi* have been described by those conversant with the rituals of a sacrifice. (10)

What is spoken of as the *Guhyam* (anus) of the *Araṇi* is called the *Dévayoni*. The Fire, that is generated here, is spoken of as the most auspicious. (11)

Those who churn the Fire elsewhere, come by the fear of ailments. This is the regulation in the first churning, and not in the subsequent ones. (12)

The *Pramantha* (churning) should always be done with the upper part of the *Araṇi*. He, who performs the churning by any other method, is affected by the sin of being born in a mixed caste. (13)

If the upper part of the *Araṇi* be wet, has holes, has any circular part, or any cleft, it does no good unto the sacrificer. (14)

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## CHAPTER VIII.

DULY putting on a new cloth and a sacrificial thread, and with his face directed towards the east, one should hold the *Yantra* (sacrificial implement). (1)

Having firmly fixed the top of the churning stick on the *Chatra-Vṛidhna* and placed the *Araṇi* in the north, a learned man should place on it the *Vṛidhna*. (2)

He should then place the *Ovilī*, fixed to a pin attached to the base of the *Chatra* [on the *Araṇi*], turning its top towards the north; then being self-restrained and in a state of purity, he should, hold the *Yantra* with all his strength, so that it may not move. (3)

His wives, putting on new raiments, should put three folds of string around the *Chatram* and first of all, churn the *Araṇi*, so that Fire might drop in the east. (4)

The rite of placing the Sacred Fire should not be performed by the twice-born, if they have not even one wife; all the rites, that are done [in that state], know, as being not done at all. (5)

Many wives of the same caste and of other castes existing, the rite of churning, for producing the Fire, should be done by the chaste wives of the same caste, on account of the superiority of birth. (6)

Of them, one very capable, or any one of them, [or, in her absence,] any one of the wedded wives [belonging to other castes], should carefully churn the Fire. (7)

In it, one should not employ a S'údra-wife, or one who tries to injure her husband or is jealous of him, or one who does not perform religious observances, or one who lives with other men. (8)

Having made *Lakshmaṇa*, for [the Fire,] born, placed it, lighted it, and put sacrificial fuels into it, he should make Brahmá seated. (9)

Then offering the libation, effecting the completion of the rite with all the *Mantrams*, and at the end of the sacrifice,—for the well-being of the house, [the sacrificer] should present unto a Brahmana two pieces of raiment and a cow. (10)

Where there is no instruction about the *Homa*-vessel, *Sruva* (sacrificial ladle) is mentioned in the *Smṛiti* [as the vessel for pouring] liquid substances; in minor rites, the palm is used [as the vessel]; with *Srucha* also, a *Homa* is performed. (11)

It is said in the *Smṛiti* that a *Sruva* should be made of *Khadira*-, or *Palās'a*-, wood; and be of the size of two *vitasti* (a measure of length, equal to twelve *angulas* or fingers); a *Srucha* should be of the length of an arm; and the handle should be round. (12)

The forepart of a *Sruva* should be like a nose; there should be two holes [on the two sides] of the circumference of two fingers [each]; the hole [in the] *Sruva* should be like that of a *S'arā* (an earthen tray-like vessel); one should make it on a *nirvāha*-method and six fingers deep. (13)

Their cleaning should be done by a person, wishing to perform *Homa*, with *Kus'ā*-grass, facing the east; when dipped in clarified butter, they should be washed with hot water. (14)

[One should place the articles] near the Fire either in the east side, facing the east; or in the north-side, facing the north; he should collect all the articles which should be used [in the *Homa*.] (15)

When no article for offering into Fire is mentioned, clarified butter is sanctioned for the *Homa*-rites; [and when *Mantram* or Deity is not mentioned,] the conclusion is that *Prājāpatya-Mantram* (*Vyāhṛiti*), and *Prajāpati* [should be recited, and adored]. (16)

One should never take fuels which are stouter than the thumb; those shorn of bark, those having worms, and those having clefts, [should not be used]. (17)

Those measuring more than a *Prādēs'a*, those

measuring less than a *Prādés'a*, those having branches, those not completely made (*i.e.*, having leaves), and those having no strength (*i.e.*, useless ones), should never be used in *Homa* by one conversant [with rituals]. (18)

The measurement of a sacrificial fuel is described to be a couple of *Prādés'a* (the span of the thumb and the forefinger); in all rites, such should be the sacrificial fuels. (19)

The learned say that there are eighteen kinds of sacrificial fuels, but in the Half-Monthly *S'rāddhas*, in that performed on the Full Moon-Day, and in other similar rites, twenty fuels [are used]. (20)

Before and after a *Homa*, one should, without [reciting] a *Mantram* or without [naming] a Deity, throw the *Samid* (a kind of tree); for it grows for generating the Fire. (21)

The preceptors have recorded in the *Smṛiti* that the sacrificial fuels, in a *Homa* performed with clarified butter, are for creating the Fire. I shall now clearly describe where this should not be done. (22)

It is laid down that no sacrificial fuel [should be used] in the rites called *Āṅgahoma*, *Samittantra*, [and] *Soshyantī*; in all those and [other] similar rites where no such mention is made (such as the *Vais'wa-déva*, etc.); in a *Homa* performed for averting the calamity of breaking a limb; in a Watery-*Homa*; and in all the rites where oblations of *Soma*-Juice [are offered]. (23—24)

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## CHAPTER IX.

[In the evening] when the Sun is at a distance of thirty-six fingers before reaching the Setting Hill and [in the

morning] after seeing the solar rays, one should generate the Sacred Fire. (1)

The *Homa*-regulation of those who wish to perform *Homa* at the rising of the Sun, does not become profane till the Sun does not rise a hand above the Rising Hill. (2)

As long as the Stars are not completely visible in the sky and the crimson rays do not disappear [from the firmament], one may perform the Evening-*Homa*. (3)

When the Sun disappears under dust, snow, or clouds, or behind a tree, one may offer oblations to the *Sandhyā*; one's religious observance would not be stopped thereby. (4)

In *Kshipra-Homa*, a twice-born person should neither perform the *Parisamūhanam* (sprinkling water around the Sacrificial Fire), nor should he recite the *Virūpāksha-Mantram*; he should also avoid the *Prapada* (the *Mantram* beginning with *Tapas'cha*, *Tejas'cha*, etc.). (5)

In every rite, one should perform the *Paryyukshaṇam* (sprinkling water) with [the *Mantram*,—] *Aditēhnviti* and sing the *Vāmadēvya* thrice, at the end. (6)

The seeing of the Moon, as mentioned, should be done in rites where no *Homa* is to be performed; the *Vāmadēvya* should be sung in the end [when] a number of rites [is performed in a day]. The *Vais'wadēva*-rite should take place] after the *Vali*-rite. (7)

In those rites in which [*Kus'ā*-reeds] are [already] scattered on the ground at the end, no [more] scattering should take place. For successfully performing one rite, one should leave off the circumference. (8)

In all oblations in sacrifice, not one of these three, —spreading the *Kus'ā* outside, sprinkling water into the

Sacrificial Fire, the recitation of the *Vāmadēvyā*, should be done. (9)

It is said in the *Smṛiti* that in the matter of *Haviṣyā* (vegetable diet), barley is superior ; and next to it, is the *Vṛihi* (a kind of corn) ; one must avoid the *Māsha* (corn), the *Kodrava* (corn), and the white sesame, even if nothing is available. (10)

When any oblation is offered with a hand, the twelve knots should be filled ; when by a belmetal vessel, the *Sruva* should be filled [with offerings] ; clarified butter should be offered with the *Daiva-Tīrtha* into the Fire having embers and flames. (11)

A man, who throws offerings into a Fire that has no embers or flames, becomes of weak digestion, suffers from dysentery and is born as a poor man. (12)

He, who seeks freedom from diseases, long life and great prosperity, should perform *Homa* with a Fire set with sacrificial fuels, and never with that into which no sacrificial fuels have been given. (13)

When prepared to offer oblations, one should not kindle the Fire with the *Ilasta*, *S'ūrpa*, or the *Vajra* (sacrificial implement), or with wood ; he may do it by a fan. (14)

The Fire is to be kindled by [the air of] the mouth, for it originates from the *Mantram* uttered by the mouth ; that Fire should not be kindled by the mouth [is an injunction] applied to the *Loukika*-(ordinary) Fire. (15)

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## CHAPTER X.

If not suffering from any disease, one should daily, after washing the teeth, bathe in the morning, in rivers, etc.,

as in the day-time; when bathing in the house, one should recite the *Mantram*. (1)

The wood for cleaning the teeth, as spoken of by Hārada and others, should be cut measuring eight fingers and contain bark. With its tip, one should rub the teeth. (2)

Rising up, washing the eyes, becoming pure and self-restrained and reciting the *Mantram*, one should rub the teeth with a wood. (3)

[The *Mantram* is:—]“O tree, give us long life, strength, fame, energy, children, cattle, wealth, knowledge of the Védās, discriminative knowledge and genius.” (4)

In two months, beginning with *S'rāvaṇa*, all the rivers get their menstrual courses. [No one] should bathe in them, excluding the rivers which go to an ocean. (5)

[The watery expanses,] the courses of which do not go beyond eight *Kros'ās* (16 miles), are not worthy of the name of a river: they are described as pools. (6)

[In offering water] in an *Upākarmaṇ* (a ceremony performed before commencing to read the Védās after the monsoon), in a rite of dedication, in a bathing after a death and at the solar or lunar eclipse, the *Rajah-* (or menstruation-) impurity exists no longer. (7)

When the Brahmavādins go out for bathing in an *Upākarmaṇ*, or in a dedication rite, all the Védās, the Chhandas, the Celestials headed by Brahmā, the departed Manes, Maríchi and other *Rishis*, gratified and seeking water, follow them in their bodily forms. (8—9)

Where these all appear, the sins of murder, etc., are, forsooth, dissipated what to speak of the impurity of a river? (10)

When the *Rishis* bathe and when a person, situate in



their midst, has his body sprinkled with [their] scattering drops of water, [if he be] a Bráhmana, he comes by learning and other desired-for objects ; [and if] a maiden, she comes by a becoming bridegroom ; and he, forsooth, attains to well-being in the next world. (11—12)

The *Anirddas'áha*\* departed Manes, who are of the form of Rákshasás, eat all the impure offerings, water, etc., presented in a raw earthen vessel by a person in a state of impurity. (13)

During solar and lunar eclipses all the waters, that exist on earth and even that in a well, become like that of the Ganges. (14)

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## CHAPTER XI.

HEREAFTER I shall describe the regulations relating to the *Sandhyá*-adorations, since it is mentioned in the *Smṛiti*, that a Vipra, who does not perform the *Sandhyá*, is not entitled to perform a religious rite. (1)

Having taken up *Kus'á*-reeds in the left-hand, one should perform the rite of *A'chamanam* ; short *Kus'ús* are the most distinguished, while offering invocation ; and the long ones shall form the bed or layer. (2)

The *Darbhús* are spoken of as being holy ; therefore, in a *Sandhyá*-rite the left-hand should be made to hold them, and the right one should hold the *Pavitra* (two blades of *Kus'á*-grass used at sacrifices in purifying and sprinkling the *ghee*). (3)

One should protect one's own self by sprinkling water

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\* The departed Manes, within ten days from the day of death, are called *Anirddas'áha Prétas*.

on all sides, and sprinkle one's own head by drops of water with the *Kus'ā*. (4)

The *Prāṇava*, *Bhūrbhuvah*, *Swah Gāyatrī* [forming the third], the three *Mantrams*,—"A'pohishta, etc.," [forming] the fourth, [are the *Mantrams*] for the *Mārjanam* (sprinkling the head with water). (5)

The three eternal *Mahāvyaḥṛitis*, *Bhūh*, etc., *Mahah*, *Janah*, *Tupah*, *Satya*, the *Gāyatrī*, *A'pojyotīrasomṛitam*, *Brahma Bhūrbhuvah Swah*, [forming] the first part of the *Gāyatrī*—at the beginning of all these *Mantrams* and at the end of the first part of the *Gāyatrī*, one should recite the *Prāṇava*. (6—7)

Having restrained the vital airs, one should recite thrice these ten and seven *Vyāhṛitis*, *Gāyatrī*, *Gāyatrī-S'irah* (first part) and the *Prāṇava*. This process is called the *Prāṇdyama*. (8)

Taking water in his palm, putting the nose into it, and suppressing the breath or not, one should recite once or thrice the *Aghamarshaṇa-Sūkta*. (9)

Standing up, one should throw water with joined palms towards the Sun, [reciting] the three *Mantrams* (*Prāṇava*, three *Vyāhṛitis* and the *Gāyatrī*); then with the two *Rik-Mantrams*,—"Udutyam," and "*Chitram Dēvānām*, etc., one should perform the rite of *Sūryopasthanam* (appearance of the Sun). (10)

The sages say that *Sūryopasthanam* should be performed at the two *Sandhyā*-adorations; if one wishes to do it during the noon, one should recite, in addition to it, the *Mantram*,—"Vibhrāt." (11)

With the heels not touching the heels, or with one foot touching the earth, or with that foot up-raised, or with joined palms, or with up-raised arms,—one should perform this rite. (12)

In whatever part there is greater distress and trouble, there is greater well-being ; so say the learned for, well-being proceeds from hardship. (13)

According to one's own might, one should perform the first *Sandhyā* before the rising of the Sun ; the middle one, in the noon ; and the third, in the evening, before the Stars become visible ; but at every *Sandhyā*, one should recite the three *Riks* (*Praṇava*, the three *Vyāhṛitis* and the *Gāyatrī*). (14)

This is spoken of as the threefold *Sandhyā*, whercin exists the dignity of a Bráhmaṇa. He is not called a Bráhmaṇa who has no reverence for it. (15)

As serpents cannot approach Garuda, so imperfection cannot approach him who fears the non-performance of the *Sandhyā* and who is always given to bathing. (16)

According to one's own might, one should, from the very beginning, recite the *Véda*-(*Mantrams*) daily. If one cannot recite all the *Vedic Mantrams*, one should invoke the presence of Rudra in the end. (17)

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## CHAPTER XII.

THEREUPON reciting in the beginning "*OM*," and "*Tar-payāmi Namaḥ*" (I offer oblation), one should, with water and sesame, offer oblations to the Deities and the departed Manes. (1)

Brahma, Vishṇu, Rudra, Prajāpati, the Védás, the Divinities, the Chhandas, the *Rishis*, the Ancient Preceptors, the Gandharvas, the other tribes inferior to the Gandharvās, the incarnate months and years, the female Divinities, the group of Apsarás, the followers of the Divinities, the Nágás, the Oceans, the Mountains, the

Rivers, Deified men, other men, Yakshas, the Rákshasás, the Supernas (the feathery tribes), the Pis'áchás, the earth, herbs, animals, trees, the four troupes of spirits,—unto these,—one should offer oblations being invested with the sacred thread. Yama, the emissaries of Yama, the Fire, the bearers of sacrificial offerings, Soma, Yama, Aryyamá, Agnishwatta, Somapa and Varhishadas,—these *Pitris*, unto each of them,—one should offer water every time. The three degrees of ancestors, on the paternal side—the three degrees of ancestors on the maternal side, unto each of these ancestors,—one should offer water thrice. Unto the eldest brother, the father-in-law, the paternal uncle; the maternal uncle, and unto others of the parental families one should offer handfuls of water, saying,—“I gratify, with this last handful of water, all those who are desirous of receiving water from me.” The *S'lokas* [relating to this rite are mentioned] below. (2)

As one, stricken by the solar rays in autumn, wishes for a shade; as one thirsty, for water; as one hungry, for food; as a child, for the mother, and a mother, for the child; as a woman, for a man, and a man for a woman;—so all elemental creations, movable and immovable, desire for water from a *Vipra*:—for he does good unto all. (3—4)

Therefore, he should every day offer watery oblations; by not doing so, he is visited with a great sin; and by doing it, he maintains the entire universe. (5)

For the shortness of the time for *Homa* and for the complexity of the rite of bathing, one should not take a prolonged bath in the morning; the non-performance of *Homa* is a censurable [act.] (6)

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## CHAPTER XIII.

THE regulation of the Five great Sacrifices is spoken of, the constant performance of which enables a Vipra to attain to eternal residence. (1)

One should know, as great Sacrifices; those that are performed successively for the Deities; the Spirits, the departed Manes, for Brahmá and for mankind. (2)

To deliver religious instructions, is the *Brahmayajña*; to offer watery oblations, is the *Pitriyajña*; to offer oblations of clarified butter to the Fire, is the *Dévayajña*; to offer *Valis* (offerings), is the *Bhutayajña*; and to treat guests, is the *Nriyajña*. (3)

A *S'rāddha* or the offering of *Valis* to the *Pitris*, is [also called] *Pitriyajña*; what is called the recitation of the *S'ruti*, is also designated as *Brahmayajña*. (4)

This (*i.e.*, the *Brahmayajña* in the shape of the recitation of the *S'ruti*,) should be performed after the *Tarpanam* (the offerings of water); the next (*i.e.*, the *Brahmayajña* in the form of delivering religious instructions,) should be performed after the Morning-*Homa*; and [that in the shape of singing the *Vāmadēvya* should be performed] at the termination of the *Vaias'wadēva*-rite; [it should not be performed] at any other time except at these three [periods] (5)

If there is no other eater or [sufficient] eatable, one, for the attainment of success in a *Pitriyajña*, should feed at least one Bráhmana. There is no *Daiva-paksha* (divine fortnight) in it. (6)

Taking up a little quantity of boiled rice, a twice-born person should, every day, according to his might and with due order, offer it unto the departed Manes and human beings. (7)

Having said,—“*Pitṛibhya idam*” (i.e., this is for the departed Manes), he should recite “*Swadhā*” [thereafter] ; saying,—“*Manushyēbhya idam*” (i.e., this is for men), he should recite “*Hanta*.” And he should accordingly offer water. (8)

Two meals a day have been prescribed by the Sages for the Brāhmaṇās living on this mortal earth ; one is in the day time, and the other in the night within a *Prhara* (a period roughly reckoned at three hours) and a half. (9)

Even when fasting, one should daily perform the *Vais'wadhēva* and the *Vali*-rites, both in the evening and morning ; otherwise, he will be affected by sin. (10)

“*Amushmai Namaḥ*” (salutation unto such a person) —such is the regulation laid down for the *Vali*-offerings ; since for offering a *Vali*, one should only make a salutation. (11)

“*Swāhā*,” “*Vashat*” and “*Namaḥ*,”—[these three] are for the Celestials ; “*Swadhā*” is for the departed Manes ; and “*Hanta*” is for mankind. (12)

Therefore one should daily make offerings to the *Pitṛis* by reciting “*Swadhā*.” Some say the word “*Namaḥ*” may be added to it. But Goutama [says],—“not so.” (13)

If the *Valis* are kept in one place in a compact form attached to each other, they do not become sullied even when touched by a huge cat ; such is from the evidence of the *S'ruti*. (14)

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## CHAPTER XIV.

NOW about the placing of *Valis* (offerings of food). Like funeral cakes in a *Vṛiddhi S'râddha*, one should place, one after another, four *Valis* for the earth, the air, the Vis'wadévas and the Prajâpati; on their left side, those for water, herbs, trees, sky and Kâma (desire) [should be placed]; on their left, those for men, Indra, Vâsuki and Brahmâ; on the right side of all those, for the *Pitris* [should be placed]. These fourteen [should be placed] every day. There are *Kâmya-Valis*, such as, the *A's'asya*, etc. Both the sides of all should be sprinkled with water. The residue should be known as a *Piṇḍa*. (1)

The *Homa*-, and *Vali*-, rites are not the ordinary *Kâmyas* (i.e., rites performed with a particular end) It is specially said that the daily *Homa*-, and *Vali*-, rites should be performed first. (2)

They may be performed after the *Kâmya*-rites, but never in the middle; for another rite must not be undertaken, while one is being performed. (3)

*Homa* for the Fire and others, that spoken of by Goutama, *S'âkala-Homa* with *Vali* rites, are for him who has deposited the Sacred Fire. (4)

Touching water, looking at the Sun and with joined palms, one, before the recitation of the *Vâmadêdya*, should pray for the multiplication of wealth, freedom from disease, longevity, lordly powers, intellect, patience, auspiciousness, courage, energy, cattle, strength, the knowledge of the Védâs, the dignity of a Brâhmaṇa, good luck, success in business, headship of the family and excellent mastery. [He should say,—] "O thou the witness of all, grant us all these; may we not be shorn of wealth." (5—7)

There is no Sacrifice superior to a *Brahmayajña* ; there is no gift superior to that of the Védās ; all other gifts and all other Sacrifices have limited [fruits] ; but no one has seen the end of these. (8)

By reading the *Rik* daily, one gratifies the Celestials with streams of honey and milk ; by reading the *Yajush* daily, [one gratifies them] with streams of clarified butter and ambrosia. (9)

By reading the *Sāman* daily, [one gratifies them] with streams of *Soma*-Juice and clarified butter ; and by reading the *Atharvaṇ* of Aṅgirash, with streams of sacrifices. (10)

By reading the principal and minor aphorisms, the *Purāṇās* and *Itihāsās* (Histories) daily, one gratifies them with streams of meat, thickened milk, *oudana* (barley cakes) and honey. (11)

By reading daily, according to one's might, any of all these scriptures, headed by the *Rik*, one gratifies the departed Manes with streams of honey and clarified butter. (12)

They, being gratified, gratify him (the performer) whether alive or dead. He may range at will in all the celestial habitations. (13)

No great sin affects him, and he becomes the sanctifier of the row. With the perusal of the regulations of a sacrifice, one reaps the fruits of that sacrifice. (14)

He comes by the fruits of the threefold gift of earth filled with riches.\* (15)

\* *Brahmayajña* means here the reading of the Védas, and *Brahmadānam* means the deliverance *gratis* of Vedic instructions.



## CHAPTER XV.

**WHATEVER** sacrificial present is mentioned in a rite, it must be given to Brahmā after the termination thereof. If it is not mentioned, the vessel full of offerings would go [to Brahmā]. (1)

With what gives complete gratification to many eaters, but not with a lesser quantity, one should make a vessel filled. This is the settled regulation (2)

If any other person performs the rite [for the sacrifice], that *Hotā* sacrificial priest) should take half of the sacrificial present; [if the sacrificer] himself performs both [the works of Brahmā and *Hotā*], he should give it to another. (3)

He, who wishes to make daily gifts and seeks his own well-being, should never supersede the family-priest, the *Guru* and a preceptor who lives near. (4)

Having addressed [the family preceptor and priest] saying,—“I make this present unto him,” one should give away [a present]; if without asking this, one gives [a present] to a qualified person, it yields no fruit. (5)

Having mentally offered the best part to these two, when they live at a distance, one should give it to others. This is the best regulation about a gift. (6)

He, who by superseding a Brāhmaṇa who delivers religious instructions and lives near, makes a gift, is visited with the sin of theft overcoming [the fruits of the same.] (7)

When an ignorant person lives near one's house and a qualified person at a distance, there is no sin in superseding that ignorant wight and making a gift unto the qualified one. (8)

There is no [sin in] superseding a Brahmana [by shunning] a Vipra who is divorced from Vedic learning.

Leaving aside a burning fire, one should not offer oblation to ashes. (9)

In all the offerings of clarified butter, the *A'jyasthālī* (vessel for keeping clarified butter) should be made either of metallic substances or of earth. (10)

One could make the size of *A'jyasthālī* as one likes; one strong and without holes, is described as the best *A'jyasthālī* (11)

Its expanse and height should be of the size of the sacrificial fuel; but it must be strong and should not have a big (wide) mouth. A *Charusthālī*\* made of earth or of *Udumvara*-tree is most preferable. (12)

*Charu* should be prepared according to the deliverance of one's own branch; it should be well-cooked,—must not be burnt, nor made hard; it must be good, [and] neither of a highly liquid condition nor stale. (13)

A *Mekshaṇa* (a vessel for containing clarified butter) should be made of the same class [of trees] from which sacrificial fuels [are made]; its size would be half [of the sacrificial fuel]; its forepart would be heavy like a plump thumb and it should be particularly fit for containing drops of clarified butter. (14)

Similarly a *Darvī* (ladle or spoon) [should be made]. I shall describe the distinction thereof. The forepart of a *Darvī* would measure two fingers; and its size would be four times that of a *Mekshaṇa*. (15)

A *Mushala* (pestle for cleaning rice) and a *Ulūkhala* (mortar for grinding rice) should be made of wood [of the tree from which sacrificial fuels are collected], must be expansive, strong and of any size one likes. A *S'ūpra* (a winnowing basket) should be made of bamboos. (16)

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A vessel for preparing *Charu*, a kind of sacrificial food,

While performing a *Nyañcha*-rite (*i.e.*, reciting *Mantrams* for the earth by lying on the face), one should place one's face down on the right palm, and placing the left hand on it, direct the foreparts of the two hands towards one's own self. (17)

Seated [on one's seat] and directing the two hands, kept in their own places and firmly placed, towards the Fire, one should perform the *Pradakshinam* and *Pari-samuhanam* (*i.e.*, the collection of Fires, scattered hither and thither, unto one place). (18)

There should be three fences of the size of an arm each, straight, having bark, no cuts, no tops. In the view of one class of men, there should be four on four sides. (19)

One should place two *Paridhis* fences on two sides of the Fire running towards the east; and one on the west, facing the north; and if another is to be placed, it should be placed in the east, facing the north. (20)

[As in the rites to be performed] with barley, wheat [may be used], as [in the rites to be performed] with *Vrihi*, *S'ali* [may be used] so; in the absence of proper articles their substitutes may be accepted. (21)

## CHAPTER XVI.

A *S'rāddha* in which *Piṇdas* are to be offered for the gratification for a month, is to be preferably performed on the wane of the Moon (*Amāvasyā*-day); it should be performed in the third part of the day; but never towards the evening. (1)

When a *Chaturdas'i* (the fourteenth day of the dark fortnight) extends over three divisions of the day

and the *Amāvasyā* lasts for a shorter period, a *S'rāddha* should be performed on the previous day. (3)

What has been said [by my father Gobhila,] "that the day on which the Moon is not seen," (*i.e.*, on such an *Amāvasyā*-day, a *S'rāddha* should be performed,) and the [expression,—] "on the wane of the Moon," must be known as to mean the same.\* (3)

The Text,—“being visible once,” refers to the *Chaturdas'i*-day; [if both the days arrive, one] should wait for the *Amāvasyā*; [but if the *Amāvasyā* does not appear at the time fit for the performance of the *S'rāddha* [in both the days], one may perform it at the end [of the *Chaturdas'i*].† (4)

The Moon disappears in the eighth part of the *Chaturdas'i*, and a part of it re-appears in the eighth part of the *Amāvasyā* according to Śāstric deliverance. (5)

Persons, conversant with the movements of the Moon, (*i.e.*, the Astrologers), speak of some distinction in the *Amāvasyā* of the month of Agra-hāyana and Jaiṣṭha. (6)

\* *i.e.*, A *S'rāddha* should be performed on an *Amāvasyā*-day when the Moon is not visible.

† These *S'lokas* are very elliptical and require elucidation.

Gobhila said :—“A *S'rāddha* should be performed on an *Amāvasyā*-day when the Moon is not visible.”—Kātyāyana says :—“*kshīṇe rajani*,” when the Moon wanes. Sanction is given that a *S'rāddha* is to be performed on the *Amāvasyā*-day succeeding the *Chaturdas'i*. But the Moon is visible on the fourteenth day, and Gobhila's Text is :—“*Yadahastyveva Chandramā na dris'yēta*”—the day in which the Moon is “not visible.” This Text contradicts the Text,—“*kshīṇe rajani*” To avoid this contradiction the subsequent *S'loka* is written There is no contradiction if it means that the *S'rāddha* should be performed immediately after the disappearance of the Moon which takes place in the day previous to the *Amāvasyā*.

In these two days, a part of the lunar rays exists in the first *Prahara*, but it fully disappears in the last part. Astrologers say so. (7)

Even in that year in which one intercalary month is added to twelve,\* [the Moon] does not become visible by the third [part];† knowing these movements of the Moon, one should, in the last part of the wane of the Moon, offer [oblations]. (8)

Sometimes an *Amāvasyā* becomes co-mingled with the *Chaturdasī*. Some (the Yajurvedins) know it as an inferior [occasion] for the performance of a *S'rāddha*. Others (the Rikvedins) consider it the best. (9)

If on the next day, one gets an *Amāvasyā* increased by three *Yamas* (periods), a *Pitṛiyama* (*S'rāddha*) should be performed at that time. (10)

One should make a fortnightly *Charu* on the first day of the fortnight. People should do it in the first part of the day. Other learned men [hold that it may be performed] when [the second day of the fortnight] comes upon [the first]. (11)

One has no right to perform the rites for the departed Manes of his own father [while he is alive]. Superseding a living person, one should never make a gift. Such is the *S'ruti*. (12)

\* This intercalary month is called *Malā* (impure) *Māsa* (month), because no religious rites are performed in this month.

† The *S'loka* is very elliptical and obscure. The purport is that in the year in which there is an intercalary month even in these two months, there is a decrease of more than one-fourth part of the lunar ray in the first part of the *Amāvasyā*. Or, in the eighth part of the *Chaturdasī*, one-fourth portion of the lunar ray disappears; and in the seventh part of the *Amāvasyā*, it disappears fully and it reappears on the last part thereof. So a *S'rāddha* should be performed immediately after the disappearance of the Moon in the seventh part of the *Amāvasyā*.

If one's father dies while his grandfather is alive, one should offer oblations for him. If the grandfather dies, when the great-grandfather is alive, one should offer oblations [for the both]. (13)

But, one whose great-grandfather is dead, should make three *Piṇdas*, for the father, grandfather, and the great-grandfather. (14)

Another Text of the *S'ruti* is :—A twice-born person should offer food and water to the departed Manes superseding a living person. Or his own father should offer oblations to his father. (15)

If one's grandfather dies after the demise of his father, the sixteen *S'rāddhas*—including one that is performed on the eleventh day—should be celebrated by the grandson. (16)

But it should not be done by the grandson, if the grandfather has got any other son. Having performed the *Sapiṇḍa-S'rāddha*, he should perform the six monthly ones. (17)

The grandson and the great-grandson should not perform the purificatory rites, (*i.e.*, the *Sapindakaraṇ-S'rāddha*) for [the grandfather and the great-grandfather,] for whom no purificatory rite has been performed. One should then perform only the purificatory rite for the father. So Kātyāyana has said. (18)

One should make one's grandfather, who has attained to the condition of a *Prēta* (deceased ancestor) or who has got over that position, forsooth, perform the purificatory rites for the father. 19)

One's father being killed by a Brāhmaṇa, [or on being dead] when outcasted, living a life of mendicancy, or committing a transgression,—one should offer

oblations unto those to whom he (*i.e.*, the father) used to give. (20)

The *Sapīṇḍakaraṇ* of the mother should be performed [by the daughter] with the grandmother, according to the regulation mentioned before if she has no son. (21)

Except on the day of death, no separate *Piṇḍas* should be offered to women since the *Smṛiti* says that they get gratification from the part of the *Piṇḍas* offered to their respective husbands. (22)

A daughter's son should first offer the *Piṇḍa* to his mother; secondly, to her father; and thirdly, to her father's father. (23)

## CHAPTER XVII.

A *Karsū* (trench), that one digs before one's front, is known as the *Pūrvā* (first); the one, that is dug on its south, is the middle one; and the one, that is dug on the [further] south, is called the last. (1)

They should be made, beginning with the north-west corner and ending with the south-east, each at a distance of one-and-a-half fingers; their ends should be pointed; the middle parts, like barley; and they should be spacious like a boat. (2)

The *S'aṅkhu* (stake) should be made of *Khadīra* (wood) and decorated with silver. The measurement of a *S'aṅkhu* and *Upavés'a* (stool), is known as twelve fingers. (3)

*Karsūs* should be thickly covered with *Kus'a*, having their tips directed towards the south-east. In a *Pitṛi-Yajña*, one should cover [a *Karsū*] ending in the south,

with [*Kus'ās* having their tips directed towards the south. (4)

Sweet-scented *Tagara*-flowers, sandal and other pastes, and *Souvira*-collyrium for *Piñjalīs*, are known and spoken of [as the best in a *S'rāddha*]. (5)

Having collected all those articles which are fit [for the rite], one should, without hastiness and in a pure state, perform the *S'rāddha* after finishing the worship of the Deities. (6)

Having performed the rites, as mentioned by Vasiṣṭha, beginning from the gift of a seat to the offering of the *Arghya*, one should offer, in all the vessels, sesame and water. (7)

Having offered water separately and silently, one should offer sesame and water with the *Mantram*; scented-water should be offered in order of proximity (8)

The departed Manes of the person, who offers sesame and water in an *A'sura*-vessel, do not accept food from him for fifteen years. (9)

In the *Smṛiti*, a vessel made of earth and in a potter's wheel, is called *A'sura*; that made by the hand, as a *Sthālī*, etc., is called *Daivika* (i.e., vessel for the Deities. (10)

Dedicating, in order, unto the Brāhmaṇās, scents, season-flowers and incense,—one should, thereafter, perform the *Agnoukaraṇa-Homa*. (11)

*Agnoukaraṇa-Homa* should be performed by one invested with the sacrificial thread and with the face directed towards the east. The *S'ruti* Text is that one should offer oblations to the Fire for the Deities. (12)

Or it should be performed by one wearing the sacred thread over the right shoulder and facing the south;



having determined the offering of clarified butter for one, one should not give [it] to another. (13)

In this [rite], one should not utter "*Swāhā*" in the end; nor should any offering of clarified butter be made without it. Having offered oblation to the Fire with "*Swāhā*," one should, afterwards, complete the recitation of the *Mantram*. (14)

A person, who has not deposited the Sacred Fire, after pouring libations of clarified butter unto the hand of the person who is the head of [the Brāhmanās] representing the *Pitṛis*, should silently offer the residue into the vessels [belonging to] others. (15)

One should never separately repeat the *Homa-Mantrams*, in [proper] tune and with *A'chamanam*, etc.; one should silently recite the others. (16)

When in this rite, *Savyena pāṇinā* (by the left hand) is spoken of [by my father Gobhila]; it means the observance the taking up the *Kus'a*-reeds by the left hand. (17)

By holding the *Piñjali*, etc., [by the right hand] from the left, one should, therewith, perform the *Uliékhanam* (rubbing) by the left hand. (18)

By taking up a little from all sorts of offerings and mixing them up with the *Charu*, one should begin to offer *Piṇdas*. (19)

In a *Parva-S'rāddha*, one should offer *Piṇdas* to the father in the northern *Kars'u*, to the grandfather in the middle one, and to the great-grandfather in the one placed in the south. (20)

Some say that one should go to the end of the north by turning round on the left. Gotam, S'andilya and Sāṇḍilyāyan say so. (21)

Circumambulation, suppressing the vital airs and meditating on the *Pitris* truly and reciting the *Mantram*, one should return in the same way and pass his breath. (22)

On the eighth day of the month of Phālguna, one should himself, or make his wife, cook vegetable-leaves. Where a *Homa* with vegetable-leaves is to be performed, it must be done according to the rules of an *Ashtaka-S'rāddha* where sweet-barley-cakes [are offered]. (23)

Gobhila and Gotama say that *Anwashtakā-S'rāddha* should be performed in the middle one. Koutsa *Rishi* says that *Anwashtakā* may be performed in all the *Ashtakās* (a collection of three days,—seventh, eighth and ninth, beginning with the seventh day after the Full-Moon) (24)

If in the place of an animal, one cooks *Sthālī* settled afterwards, one should boil it with the milk of a young cow having a calf. (25)

## CHAPTER XVIII.

THE learned describe one class [of religious rites] beginning with the evening and ending with the morning, and another class as beginning with the *Pourṇamāsa* (Full-Moon-day) and ending with the *Dars'a* (tenth day). (1)

After the offering of full oblation, one should perform a *Homa* on any day that comes first between the *Dars'a* and the *Pourṇamāsa*. Such is the *Sruti*. (2)

After *Purnādhuti*, one should perform the Evening-*Homa*; thereupon, after the *Pāka-Yajña*, one should perform the *Vais'wadeva*-adoration and the *Vali*-rite. (3)

Afterwards, according to one's own might, one should feed such Brāhmaṇas as one may desire. The sacrificer should, then, take his meals. So says Kātyāyana. (4)

Shorn of idleness, one should perform the morning, and the Evening-*Homa* into the *Vaivāhika*-Fire. After performing the *Chaturthī-Homa*, one should do this. Such is the opinion of S'ātyāyana. (5)

After performing the *Purnāhuti*, one should perform *Homa* in the morning, and then [offer] the Evening Oblation. The Morning-*Homa* should be as usual, and the regulation, for the succeeding *Homa*, is also the same. (6)

After the expiration of the *Purnamāsa* (Full-Moon-day) as well as that of the *Amāvasyā*, one should perform *Homa* on the day when worthy articles of offering and qualified priest would be available. (7)

I shall now describe how a *Homa* should be performed afterwards when a person, being unable to offer oblations to the Fire, passes time fasting and being self-restrained. (8)

Calculating the number of offerings [neglected] and placing them in full on a vessel, one should duly offer them in excess to the others with *Mantrams*. (9)

When an expiatory *Homa* is to be performed with the *Vyāhṛitis*, four offerings are known [to be offered] there, as in the case of espousing a maiden. (10)

Or, it should be performed with the *Mantram*,—“*Ajñāta*,” etc ; or a *Prājāpatya*-offering should be made. This is the threefold regulation of a *Prāyaschitta*- (expiatory) *Homa*, according to the *Smṛiti*. (11)

If, on any occasion, a Sacred Fire comes in contact with an ordinary one,—one should offer oblations of

clarified butter with the *Mantram*,—"Agnayé vivichayé." (12)

If it comes in contact with lightning-flashes, one should offer oblations to the Fire with the *Mantram*,—"Apsuman;" [if it comes in contact] with a bad fire, one should offer oblations [with the *Mantram*,—"Agnayé s'uchayé." (13)

If a Sacred Fire comes in contact with that consuming a house, a *Kshāmavān-Homa* should be performed by the twice-born. [Similar is the procedure,] when it comes in contact with a wild fire. If the heat generated by these two fires, touches the heart,—one should extinguish the generated one and enkindle the other which is detached. Giri S'arma has said so. (14—15)

One cannot perform a *Homa* for another, without offering, at least, one sacrificial fuel to one's own Fire. Put one may offer oblations for purifying the embryo till it is not born. (16)

In every *Homa* for the Naming-Rite, etc., *Loukika*-(ordinary) Fire [should be improvised]; for a Fire consecrated by the father, does not go to the son. (17)

He, on whose Fire other's *Homa* shall be performed, should make a *Vais'wānara-Daivata-Charu* (sacrificial food); for that is his penance. (18)

If another performs a *Homa* on one's own Fire, if one performs one's own *Homa* on another's Fire, if one fails to perform a *Pitṛi-Yajña* or two *Vais'vadeva*-rites, if one takes the newly-grown rice without performing the new *Yajña*, or if one takes the boiled rice of a degraded caste,—one should make *Vais'wānara-Charu*. (19—20)

In all the purificatory rites for his son, a father should offer *Pindus* (funeral cakes) to one's own father,

grandfather, etc. In his absence, [one should offer them] to the higher [manes]. (21)

If in a *Bhūtapravāchana* (a rite for the promulgation of a child), a wife, disabled by menstrual impurity, does not come near, what would the sacrificers do? (22)

The woman of the same caste, who cooks rice in the kitchen, should be made to make the *Pravāchana*, or one should perform it with *Praṇava* as said by Kātyāyana. (23)

In a sacrifice, in a *Vāstu* (rite of adoration of the earth, in holding by palms, in making a *Stambha* (pillar), in making a *Kus'a-Vatu*, in making a seat of *Kus'ā* and in spreading *Kus'ā*, there is no limit of *Darbhas*. (24)

## CHAPTER XIX.

HAVING made over the charge of the Sacred Fire to his wives and selected a sacrificial priest, a Vipra may proceed to a foreign country. One must not uselessly go to a foreign country, nor should one live there for good. (1)

When living in a foreign land, one should mentally think of the daily rites after being purified and shorn of idleness and seated. One should follow all [the rites] in proper time. (2)

A woman devoted to her husband and seeking good fortune, wealth and non-widowhood, should also humbly serve the Fire without any break. (3)

One should engage in this rite a wife who has given birth to heroic sons, who carries out the behests of

her consort, is beloved, expert in business, speaks sweet words and is spotless. (4)

If it cannot be performed by one, they (*i.e.*, the wives) should, either according to seniority or ability, severally or jointly, perform the rite, according to their own light and knowledge of the scriptures. (5)

The seniority of women [is determined] by their good fortune, and that of the twice-born, by their bearing. The fame or asceticism of women does not lead to the gratification of their husbands. (6)

The woman following the commands of her husband, who, like Umā, gratifies the Fire with manifold religious observances, attains to good luck in the next world. (7)

The woman,—who, even when bending low with humility, is disliked by her husband,—must have disregarded in a previous birth her husband, Umā and the Fire. (8)

He, who rising up in the morning, sees a *S'rotṛīya* (one learned in the *S'ruti*), a blessed lady, a cow, the Fire, as well as a person who maintains his Sacred Fire, becomes freed from all calamities. (9)

He, who rising up in the morning, sees a sinful wight, an unlucky woman, a degraded person, a nude wight, and one whose nose has been cut off, is visited by Kali. (10)

What hell is there where a woman, disregarding her husband out of stupefaction, does not go to? What sorrow is there which she does not know after attaining to a human birth with great difficulty? (11)

Is there any region which a woman serving her husband, does not attain? Again returning to this world

from the celestial region, she becomes like an ocean of happiness. (12)

What *Homa* is laid down for that person, maintaining his Sacred Fire, who having a living wife wishes for other wives, for some reason or other? (13)

*Homa* should be performed with his own Fire and never with the ordinary one. It is laid down that no rite of a person who has consecrated the Sacred Fire, should be performed with the ordinary fire. (14)

Till the seeing of Dhruva, he shall have the *Homa* performed by another with six oblations. Till he is not married, there is no necessity of his own self. (15)

The three forms of *Prāyaschitta* (penitential rite) that have been spoken of before, have been described by good men conversant with sacrifice, as *Shad'āhutikam*. (16)

## CHAPTER XX.

A *Homa* should never be performed by the *Ritwik* and others in the absence of the married couple. What is done in their absence becomes profitless. (1)

By leaving aside the Sacred Fire and transgressing the limit, if a person goes away with his wife and the time for *Homa* expires, he shall have to deposit the Fire again. (2)

If the Sacred Fire is mixed up with the fire that destroys a forest, one should preserve it. And when that fire is extinguished, he should again consecrate it. (3)

If one having many wives goes on superseding the eldest one, some wish that the Fire should be consecrated again. But this is not [the view of] Gotama. (4)

Having cremated a becoming wife, dead before, with the fire of the vessel,—one should get himself re-married without delay [and consecrate the Fire again]. (5)

A twice-born person, who is conversant with religious laws, should cremate a good-charactered wife of the same caste, who dies before, with the sacrificial vessel according to the *Agnihotra*-method. (6)

One who, having his first wife living, cremates the second wife with the *Vaitānika*-Fire, is equal to the destroyer of a Brāhmaṇa. (7)

Know him to be a *Brahmojjham* (abandoning the dignity of a Brāhmaṇa) who renounces the *Agnihotra* (adoration of the Sacred Fire) on the death of his second wife. (8)

One must not abandon the Vedic Fire on the death of one's wife, but should perform all the rites therewith as long as one lives. 9)

Having made a golden image of his illustrious wife Sītā, the eternal Rāma celebrated many sacrifices along with his brothers. (10)

He, who any how cremates his wife with his own Sacred Fire, attains to womanhood and his wife attains to manhood. (11)

If a twice-born person be guilty of a heinous crime and if his wife be dead or living in another country, his son would be entitled [to maintain the Sacred Fire. (12)

If a wife, worthy of respect, being insulted by her husband, dies before,—she attains to manhood for three births, and the man becomes born as a woman. (13)

In the rite of consecrating the Sacred Fire again, the former sex shall be as before. But the distinction is



that, the rite of *Agnypasthânâm* (placing on the Fire) [should be performed], and eight oblations of clarified butter [offered]. (14)

Finishing up to end the *Vyahṛiti-Homa*, one should place the Sacred Fire. He should recite merely the *A'gnéya-Sūkta*, such as,—“*Kastéjāmi ramāṇasas.*” (15)

With the *Mantrams*,—“*Agnimīd'e*” (I adore Agni), “*Agna āyāhi*” (come Fire), “*Agna āyāhi vītaye*” (come Fire to this sacrifice), the three *Mantrams*,—“*Agnirjyoti*,” etc., “*Agnim dutam*” (Fire the messenger), and “*Agné-mīd'a*,”—[with these eight *Mantrams*,]—one should, duly and in proper order, offer eight oblations. Then one should perform the completing oblations and other rites as before. (16—17)

The consecrating of the Fire on the other *Araṇis*, is not allowed so long as a little of the first two *Araṇis* is visible. (18)

One should throw into the burning Fire, the destroyed *Sruka-Sruva* (sacrificial ladles), the up-turned vessel and the *Mushala* (mace), having its top directed towards the east. (18)

## CHAPTER XXI.

IF a person is incapable of performing a *Homa* himself, he should come before the Fire; if he is unable to do that even, he should sit up on his bed. (1)

If at the time of performing the Evening-*Homa*, the householder appears so weak [as to die immediately], then the Morning-*Homa* should be performed. If he survives, [on the morning,] he may perform it again, if he so wishes. (2)

Having bathed the dead body and covered it with a pure raiment, one should place it, having its head turned towards the south, on the ground strewn with *Kus'ā*-reeds. (3)

Having soaked it with clarified butter, one should again sprinkle it with water. It shall then be clothed, invested with another sacred thread, bedecked with flowers and have all its limbs pasted with sandal. (4)

Having placed gold into its seven apertures and covered its face with a cloth, the sons and others should carry it. (5)

Having taken boiled rice in a raw earthen vessel, one should follow the dead body, preceded by an *Agnihotrīn*, and scatter half [of the boiled rice] on the way. (6)

Then reaching the cremation-ground, [the chief mourner,] seated with his face directed towards the south and bending low his left knee-joint, should, mixing up the remaining half [of the rice] with sesame, offer it according to the regulations of *Pinda*. (7)

Thereupon after bathing, the son and others, on a purified spot of the ground, qualified by its marks for making a funeral pyre, should make a huge collection of wood. (8)

Then placing on it the dead body on its back with its head towards the south, one should place, on its mouth, a *Sruk*, filled with clarified butter; on its nose, a *Sruvam* with its top directed towards the south; on its legs, the eastern *Araṇi*; on its breast, the northern *Araṇi*; on its left side, *S'ūpra*; on its right side, the *Chamasa*; on the space between the two thighs, the *Mushala*; and on the collar bones, the *Udūkhala* (mortar). One who has not consecrated the Fire, should be placed on its

face. One who will set fire to the Fire, shall neither have tears in the eyes nor be stricken with fear. (9—11)

Making the sacred thread hang down towards the left part of the body over the right shoulder, controlling speech and facing the south and performing [all rites in that state], bending low one's left knee, and facing the Fire, one should gradually lighten up the fire. (12)

He should recite the *Mantram*,—"Thou wert created by him; may he, through thee, be born again; may he attain to the celestial region." (13)

When the master of a house is thus cremated, he gets over all his sins. He who cremates his body, also gets praiseworthy children. (14)

As a traveller, carrying his own weapon, traverses fearlessly the forest and reaches the appointed place, so a person, who consecrates the Sacred Fire, adorned with the weapon of a sacrificial vessel, transcends all the regions and attains to Brahma. (15 -16)

## CHAPTER XXII.

THEREUPON without looking [at the Fire], all those who touch the dead body, should go to the water; bathe with their raiments on; rinse their mouths; and offer water on the ground to the departed one. (1)

Reciting the family and name, they should afterwards say,—"*Tarpayāmi*" (I offer water). Directing the tops of the *Kus'ā*-reeds towards the south, they should separately [offer water] with sesame. After having thus performed the watery-rite completely and bathed and rinsed their mouths again, they shall be seated on a plot of ground covered with green grass, their followers saying,—(2—3)

"All living creatures do not live for ever; therefore do not grieve. Practise with care religion, for it will go with you. (4)

"Foolish, indeed, is that wight who seeks real essence in a man who is as unsubstantial as the trunk of a plantain tree and the water-bubbles. (5)

"The earth, the oceans and even the Deities run to destruction; why would not then the region of the mortals, like unto a foam, meet with destruction? (6)

"What is there to repent for, if the body, which is known to be composed of five [substances], is again reduced to five [original substances] under the influence of physical actions? (7)

"All collections meet with destruction; all elevations meet with fall; all unions meet with separation; and every life ends with death. (8)

"A departed person, losing all control, eats the phlegms and tears discharged by kinsmen. Therefore none should weep, but [all] must perform the rites with care." (9)

Having been thus accosted, they should return home preceded by younger persons. Others (but kinsmen) would get themselves purified by bathing, touching the fire and drinking clarified butter. (10)

### CHAPTER XXIII.

THE assignment of vessels for a person who has deposited the Sacred Fire should be made thus. In this, there is a special regulation mentioned in the *Sūtrās* about the black-antelope-skin, etc. (1)

If one dies in a foreign country, his bones should be brought, soaked with clarified butter and cremated, covered with wool. The assignment of vessels should be made as before. (2)

If the bones are not procurable, leaves, to the number of bones, should be burnt according to the regulation spoken of ; impurity lasts till then. (3)

If a person, who has deposited the Sacred Fire, is accidentally affected with a heinous iniquity, his son and others should maintain the Fire till his sins are not dissipated. (4)

If after committing a sin, a person dies without performing the penitential rite, his Household Fire should be extinguished ; and the *S'routa*-Fire, together with the ingredients, should be thrown into the water. (5)

Or he should throw them both into the water, for Fire originates from Water ; or he should give the vessels unto a *Vipra* ; or [he should] burn, or throw, them into the water. 6)

A woman, wending a righteous way, should be cremated in this way ; but the *Māntram*, for putting the Fire, should not be recited in her case ; such is the determined conclusion [of the *Smṛiti*]. (7)

With that Fire, one should cremate one's wife, if she had not proved [herself] independent [of her consort], or degraded [herself]. After that the vessels should be consumed separately near [the funeral pyre]. (8)

On the next, or on the third, day, the depositing of bones should take place. The regulation relating to that, as laid down by the *Rishis*, should now be spoken of. (9)

Having finished bathing as before ; wearing the sacred thread over the right shoulder and under the left

arm ; and abstaining from speech ;—one should soak the bones with cow-milk. (10)

Having taken up the bones from ashes with the branches of a *S'ami* or a *Palāsa*-tree, one should soak them with clarified butter made of cow-milk and then sprinkle them with scented water. (11)

Having placed them inside an earthen vessel, one should encircle it with thread. Then digging a hole on a sanctified spot, one should place them in that hole facing the south. (12)

Then filling up the hole with earthen balls and corals, one should perform thereon the remaining portion of the rite that should be performed in the morning. (13)

Such is the rule of cremation for a deceased person who had not deposited the Sacred Fire ; fire should be put [to their funeral pyre] like that of women. What has [already] been said, should now be dwelt on [at length] (14)

#### CHAPTER XXIV.

IN a state of impurity, all rites, beginning with the *Sandhyā*, should be renounced. A *Homa*, with dried rice or fruits, may be performed in the *S'routa*-Fire. (1)

One should offer *Akṛita* (raw corn) ; in its absence, *Kṛitā-Kṛita* (rice) ; or *Kṛita* (boiled) according to the regulations obtaining at the rite of first taking the boiled rice. (2)

*Oḍana*, *S'aktu* (kinds of cakes), etc., are called *Kṛita* ; rice, etc., are called *Kṛitā-Kṛita* ; and *Vrihi*, etc., are called *Akṛita* :—the learned speak of these three classes of offerings. (3)

When any such [preventive] cause appears, as impurity, residence in another country, inability, or partaking of food at a *S'rāddha*,—one should have the *Homa* performed by another. (4)

A Brahmacharin should not renounce his own work even in a state of impurity; [an impurity would not be an impediment] in a sacrifice after initiation or in the performance of a distressing penance. (5)

Even on the demise of the father, they are not affected by any impurity. The impurity of a Brahmacharin takes place after the performance of his religious rite or lasts for three days. (6)

The *S'rāddha* of a *Sāgnika* would take place on the eleventh day after the cremation. But the annual *S'rāddha*, one should always perform on the day of death. (7)

Twelve monthly *S'rāddhas*, the first *S'rāddha* after the death, two six-monthlies, and the *Sapiṇḍ'īkaraṇ*—these are the sixteen *S'rāddhas*. (8)

[The first] six-monthly *S'rāddha* should take place either one or three days previous to the day of death. And the annual *S'rāddha*, forming the [second] six-monthly, would also take place one or three days previous to the day of death. (9)

The first fifteen *S'rāddhas* should be performed for one who has no son; and the other also should be performed on one day in the year. [The *S'rāddha*,] for the one who has a son, should always be performed.\* (10)

The husband of a woman having no son, shall not perform [the *Pārvaṇa-S'rāddha*] for her; nor shall a

\* The Commentator Raghunandan has given a different interpretation of this couplet. He says:—"The first fifteen *S'rāddhas* and the annual *Ekoddhishta-S'rāddha* should be performed for a sonless man or woman.

father do it for the son; nor the eldest brother, for the younger. (11)

Having duly performed the *S'rāddha* on the eleventh day, a son who has deposited the Sacred Fire, should subsequently perform the *Sapīṇḍ'a* for his father or mother. (12)

After the *Sapīṇḍ'īkaraṇam*, one should not perform a *S'rāddha* every month according to the *Ekoddishtha*-regulation. But Gotama says, one should do it. (13).

Leaving off the [*S'rāddha* to be performed for] agricultural operations, the first sixteen *S'rāddhas* and the annual, there shall be six *Pīṇḍ'as* in the subsequent ones. This is the rule. (14)

In the offering of the *Arghya*, in that of unending water, in that of *Pīṇḍ'a*, in *Avanējana* (sprinkling water on the *Darbha*-grass at a *S'rāddha*-ceremony) and in reciting *Swadhā*, there shall be the stoppage of the ritual. (15)

The *S'rāddha* and other good offices should not be performed for them, who were punished (*i.e.*, killed) by the Brāhmaṇas, and for whom no cremation has been done. (16)

## CHAPTER XXV.

IN the collection of *Mantrams*, the five "*Agné*," etc., should be recited by those who seek brevity. Twenty *Mantrams* are necessary in its application. (1)

"*Vāyu*" [should be used,] instead of "*Agni*." The word "*Chandra*" and "*Suryya*" should be understood. And understanding all in the fifth *Sūtra*, each *Mantram* should be recited four times according to the *S'ruti*. (2)



In the five *Mantrams* of the first group of five, shall occur the expression,—“*Papī Lakshmīh.*” Those, conversant with sacrificial rituals, know it so. (3)

In the second group, shall occur [the word] “*Patighnī;*” in the third, “*Aputrakā;*” in the fourth, “*Apasavyā.*” These are the twenty oblations. (4)

In the *Dhṛiti-Homa* as well as in the eight *Gonār a-Homas*, one should not use [“*Swāhā,*” with the fourth declension]; in the “*Gondama-Homa,*” one should offer oblations with “*Aghnā,*” instead of the fourth declension. (5)

The hidden leaves on the top of the branch of a creeper, is described as *S'ungā*.\* According to the *S'ruti*, a chaste woman, observant of a vow and an unworthy Bráhmaṇa [should buy it].† (6)

*S'álatu* is mentioned for indigo, and *Granthaḥ* is used for a *Stavaka*. The hairs on both sides of the head, are called *Kapushnikā*; those on the back, are called *Kapuchchhalam*. (7)

*Salalī* means the pointed sticks of a porcupine; and *Viratara*, an arrow. Sesame and rice, boiled together, passes by the name of *Kṛishara*. (8)

In the Naming Rite—the word *Muni*, *Vasu* and *Pis'ácha* should always be used in the plural number And *Yakshas*, the *Pitṛis*, the *Vis'wédévas*, the guests and other Divinities should be treated with oblations. (9)

In the *Homa*-rites of Planets beginning with Lunar Mansion called *Kṛittikā*, of those beginning with Snake (*Rohiṇi*, etc.), of those beginning with *Vis'ákhā* (the

\* The Sheath of a young bud.

† In the *Gobhild-Sūtra* there is a regulation about the purchase of the *S'ungā*. Kātyāyana has explained the term and mentioned the names of persons who should buy them.

sixteenth Lunar Mansion consisting of two Stars), of those beginning with *A's'āḍ'a* (the twentieth and twenty-first Lunar Mansions), of those beginning with *Dhanishthā* (the twenty-third Lunar Mansion consisting of four Stars), and of those beginning with *As'winī* (the first of the twenty-seven *Nakshatras* or Lunar Mansions consisting of three Stars),—one should offer oblations with the plural number. Dual should be used for the remaining two pairs; and singular, for the rest. (10—11)

Amongst the Deities [presiding over the Planets], the Serpent, the Air, the Water, the *Vis'wédēvas* and the *Pitṛis* should be offered oblations with the plural number. (12)

Being ordered by his preceptor in the performance of a religious rite, a Brahmachārin should follow his behest by saying,—“*Vād'am*” (well); or “*Om*” (yes). (13)

Till the [final] bath, the shaving of the head—except the tuft of hair on the crown, should be done by a Brahmacharin, if he has not taken the vow of a lifelong celibacy. (14)

He must not remove the dirt of his body—except in a calamity, must not sport in water; nor should he wear ornaments. And like a rod, he should take his bath. (15)

How should one offer oblations when the Deities are adverse? Having performed the penitentiary *Homa*, one should again offer oblations in due order. (16)

If on any occasion, one performs a purificatory rite after the proper time is over, he should perform *Homa*, on all these occasions destructive of sins. (17)

The *Vaishvānara-Charu* is laid down as the penance for him who without performing the new sacrifice, eats the boiled rice of new crops, even out of ignorance. (18)

## CHAPTER XXVI.

How should the *Charu* (sacrificial food) be made,—in the rite of the combination of *Charu*, in a sacrifice attended with cow-slaughter, in the rite of the dedication of a bull, in a Horse-Sacrifice, on the Full-Moon-day in the month of S'rāvaṇa, in the evening and at the commencement of agricultural operations? How should the presentations of offerings and libations to the Fire be made, in all those rites? (1—2)

Proportionate to the number of Divinities, offerings should be taken up separately. Twice they should be taken up silently; and *Homa*, performed separately. (3)

[And] the quantity of the *Charu* would be such as will leave some remnant after the completion of the *Homa* as mentioned in a particular rite. (4)

In the rite of the combination of *Charu* and in that at a sacrifice for the *Pitṛis*, one should perform *Homa* with a *Mékshana*; others say,—that [a *Homa*] should be *Upastīrṇa*, (i.e., clarified butter should be poured into a *Sruva*-vessel with the *Sruk* or sacrificial ladle) and *Abhighārita* (i.e., accompanied with the pouring of clarified butter). (5)

The time and regulation about the dedication of a bull has been described, in brief, by Kātyāyana. Since Gobhila has not spoken of it. (6)

The universally received time, for a Cow-, and a Horse-, Sacrifice, as well as for the rite of *Prastarārohana* (getting upon a rock or bed), has been mentioned in some other book of instructions. (7)

The regulation in another book of laws, is, that the

time for a Cow-Sacrifice, is the day of *Mārgapālya*, and that for a Horse-Sacrifice is the *Nirājana*-day.\* (8)

Some say that the Sacrifice for the New [Rice] should be performed in the autumn or in the spring. Others say [that it should be performed] when the paddy is ripe ; forest-recluses should perform it when *S'yāmāka*-crop is ripe. (9)

In the rites to be performed on the Full-Moon-day in the month of A's'wina, in agricultural rites, in the worship of the Deity of the household,—the sacrificers, conversant with the secrets of sacrifices, lay down the following *Homa*. (10)

The *Smṛiti* enjoins that two, five and two oblations should be offered, in order, with clarified butter. The remaining oblations should be made with clarified butter. So Kātyāyana has said. (11)

Milk, according to others, curd mixed with clarified butter, is called *Prishdtaka*. By obtaining that, one should make *Pāyasa-Charu*. (12)

The holding of the seven herbs, namely, *Vrihi*, *S'āli*, *Mudga*, wheat, mustard, sesame and barley, dissipates all sins. (13)

The purificatory rites of men have been remembered by Gotama and other *Rishis*. Then all the *Ashtaka*-rites should be performed in due time. (14)

The twice-born person, who performs, even once, the *Ashtaka*-rites, becoming the sanctifier of the row, goes to regions pouring clarified butter. (15)

\* A kind of military and religious ceremony, performed by kings or generals of armies in the month of A's'wina, before they took the field ; (it was, so to say, a general purification of the king's Purohita, he ministers, and all the various component parts of the army, together with the arms and implements of war by means of sacred *Mantrams*).

He,—who, being engaged in a religious rite, serves the Fire, in a purified state, even for a day,—lives in the celestial region for a hundred days by the fruits thereof. (16)

He,—who, having consecrated the Fire, does not perform sacrifices in honour of the Deities, after giving them hopes,—that repudiator of the Deities, is called *Nirākṛiti* (repudiator). (17)

## CHAPTER XXVII.

THE *S'rāddha*, that is performed at the commencement of a rite; the sacrificial present, that is given at the end; and the second one, that should be performed on an *Amāvasyā*, is called *Anvāhāryya*.\* (1)

In *Ekasādhyā*- (capable of being performed by one) *Homa*, there is no spreading of the *Kus'ā*, no sprinkling of water round the Sacrificial Fire, and no *Udgāsādanam* (obtaining of water); for, it is known as *Kshipra* (quick) *Homa*. (2)

One should offer oblations with curd or milk in the absence of *Vrihi* and barley; in its absence, with rice-gruel; and in its absence, with water. (3)

Having recited the *Roudra*, *Rākshasa*, *Pitrya* and the enchanting *Mantram*,—one should, touching one's own body, touch water. (4)

\* The *Nandimukha-S'rāddha* is called *Anvāhāryya*, because it is performed after the adoration of the *Mātris*. A *dakshinā* is so called, because, it is offered at the termination of a religious rite. And the *Amāvasyā-S'rāddha* is so called, because it is performed after the adoration of the departed Manes.\*

If one is seen offering bones in the quarters presided over by the Moon or the Varuna, then offering oblations with *Vyāhṛitis*,—one should administer punishment unto the twice-born (5)

He,—who makes offering of salt, honey, meat or any saline substance, must take his meals after fasting. He must not take any thing in the night. (6)

If the sacrificial priest and offerings not being available, the Evening-*Homa* is not performed in its proper time,—it may be performed in the next morning before the hour of the Morning-*Homa*. But it should be done after the celebration of the penitentiary *Homa*. (7)

The hour of the Morning-*Homa* extends till before that of the Evening-*Homa*. The time for a *Dars'a*, extends till before that, for the Full-Moon-day *S'rāddha*; and that for the latter, till before the hour for *Dars'a*. (8)

Failing to perform the *Vais'wadeva*-rites, one should remain fasting for the day and night. Then performing the penitentiary rite, one should again undertake the rite. (9)

The two *Homas* (Morning and Evening) and the *Dars'a* and *Pourṇamāsa*-rites being not performed, one should again deposit the Sacred Fire. Such is the deliverance of Bhārgava. (10)

One who has not studied the *Rig-Vēda*, is called *Māṇava*; a black antelope is called *Eṇaḥ*, according to the *Smṛiti* (of Gobhila); a white-coloured deer, is called *Ruru*; and a stake is called *Sumaraḥ*. (11)

A Brāhmaṇa's *Daṇḍa* (a staff given to a twice-born person at the time of his investiture with the sacred thread) should be made, in size, extending up to the end of hairs; that of a Kshatriya, up to the fore-head; and that of a Vais'ya, up to the nose. (12)

They shall be all straight, without knots, handsome to look at, unproductive of anxiety to men, covered with bark and unsullied by fire. (13)

The superiority of a cow is spoken of by the Brāhmaṇas and is mentioned in the *Vēdas*. There is none superior to her; and a cow is, therefore, called *Vara*. (14)

In all those rites, at the termination of which no sacrificial present is mentioned, a cow or a raiment should form the presents unto the preceptor. (15)

Exposition at an improper place, recitation in parts and erroneous teaching, bring about the rejection of a *S'ruti*. (16)

The Annual-*Upākarmaṇ*\* and *Utsarga*,† duly performed by the twice-born, increase afresh the power of the *Vēdas*. (17)

Whatever rite the twice-born, even sportively, perform by the help of the *Vēdas* not rejected, always yields for them *Siddhi* (supernatural powers). (18)

Having duly instructed the pupils in the three *Rich-Mantrams*—*Gāyatrī*, *Gāyatra* and *Vārhaspatya*, a preceptor should begin the *Upākarmaṇ* of the *S'ruti*. (19)

In the *Samhitā* (of the *Vēda*), there are, in order, twenty classes of metres. With the first *Mantram* composed in each metre, he should perform *Homa* for all those *Chhandas*. (20)

With the subsequent portions of the *Charchchā*-(Recitation) *Mantrams*, he should perform *Homa* for

\* A ceremony performed before commencing to read the *Vēda* after the monsoons.

† The rite performed at the completion of the study of the *Vēda*.

hymns, the *Brāhmaṇa* (portion of the *Vēdas*) and the *Āṅgas* (the six auxiliary parts of the *Vēdas*). (21)

## CHAPTER XXVIII.

BARLEY is called *Akshata* ; when fried, it becomes *Dhāna* ; *Vrīhi*-rice when fried, is called *Lāja* ; and a pitcher is called *Svāṇḍika*. (1)

For the six months when the Sun is in the southern solistice, a wise man should not study the subsequent mysterious subjects and the *Upanishads*. (2)

A person conversant with religious science, should study during the northern solistice after performing the *Upākarmaṇ*-rite. *Utsarga* (terminating rite) should be performed on the Full-Moon-day either in the month of *S'ravana* or of the *Bhādra*. (3)

One should not marry a woman who has not auspicious marks, who has profuse hairs on her person, and who is born of a woman giving birth to a single child. (4)

Three attached footsteps pass by the name of *Pra-krama* in the *Smṛiti*. It is mentioned by the *Adhvaryu* in all the *Smdrātta*, and *S'routa*, rites. (5)

One should offer oblations of food facing the quarter in which [they should be placed] *Nyañcha-Karma* (lying on the face) should not always be performed in all those rites [that are celebrated] [in the month of] *S'ravana*. (6)

The oblations at the end of a *Vali* (food-offering) and *Agnipraṇayanam* (fetching the Fire) would not take place every day. But *Ulmukha* (torchlight) must always be done. (7)



All are entitled to the *Mantram* for despatching *Prishātaka* (milk mixed with ghee) and for eating the new-boiled rice left after offering it to the Fire. (8)

If Brāhmaṇās are not near at hand, [the sacrificer] should himself look at the *Prishātaka*. Even in a New Sacrifice, one should partake of the residue of the clarified butter. (9)

All the jujube branches are called *Kalatavya*. Conch-shells grown in a sandy soil, are known in the *Smṛiti* as *Jatas'ila* (pitumen). (10)

When with the destruction of a rock a precious stone is destroyed, one should, collecting it, purify the same. He should not wait for the *A'grahyaṇic* rite. (11)

If the *S'ravaṇā*-rite is stopped for some impurity consequent upon birth, etc. one should completely perform the *A'grahyaṇic* rite, except the offering of the *Vali*. (12)

Thereupon one should lie down on one's own bed, either for a month, half-a-month, seven nights, three nights, or for a day, or immediately. (13)

After that, one should not use *Mantrams*. Nor should one follow the rules governing the Room in which the Fire is deposited. No new cloth should be spread, nor should there be any mention of the south or the sides. (14)

If they are very strong then even when the rite is begun in *Agrahayāṇa*, one should sprinkle two pitchers with water reciting the *Mantrams* all the while. One should recite the *Mantrams* at every pitcher. (15)

A small impediment has been mentioned by many in the *Smṛiti* as an obstacle. *Prāṇa-Sammīta*, etc., has been described as an impediment by Vas'istha. (16)

When there is a contradiction of words, the deliverance of the majority is considered as an authority. Where evidence is of equal weight, reason is described as an authority. (17)

A palm is called *Traiyamvaka*; the head is called *Apūpaḥ*; a ball is called *Palās'a*; and powdered iron is called *Chivara*. (18)

In some places, one should touch with the forepart of the Nameless finger; and in some places, one should consecrate with *Mantrams* by merely looking at them. (19)

## CHAPTER XXIX.

IN all the rites the *Srotas* (stream) of animals should be sprinkled with water quietly by a bunch of *Kus'a*, according to one's desire. The two vessels made of *Palās'a*, are for keeping the marrow. (1)

The seven apertures in the head, the four udders, the navel, the hip and the anus, are the fourteen *Srotas* of a cow. (2)

The hoof is for cutting flesh. Having collected the entire quantity of marrow according to the rules of learned men, one should perform *Homa* and then terminate the *Mantrams*. (3)

The breast, the tongue, the lap, the bones, the two kidneys, the anus, the udders, the hip, the shoulder, the testes and the sides, are spoken of as the limbs of an animal. (4)

In number, the *Avadānam* (cutting into pieces) is eleven, as there are eleven limbs. But it is sometimes

fourteen, as there are two kidneys, two sides and two testes (5)

As somehow or other the injunctions of the *S'ruti* must be carried into effect, so there should be eight *Rik-Homas*, even when the *Charu* sacrificial food is prepared with a goat. (6)

Proportionate to [the number] of *Avadānas* that one would have made on animals were they available, *Piṇdas* of rice boiled with milk, should be made in the absence of animals. (7)

In the absence of animals, one should make a liquid food of rice, milk and sugar boiled together for *Uhana*-curry; and similarly, in the *Anvashtakā*-rite. (8)

Some learned men speak of the superiority of the offering of *Piṇdas*; for, it is seen that, at holy places, chiefly at Gaya, merely *Piṇdas* are offered. (9)

Other great *Rishis* speak of the superiority of feeding; for, it is seen that, great care is taken in examining the *Brāhmaṇās* (10)

The regulation of an *A'ma-S'rāddha* (i.e., one performed with raw materials), is that [it should be done] with *Piṇdas*. The study of the *Vēdas* is forbidden in the case of taking food at a *S'rāddha*; and in that of listening to the *S'rāddha*-regulations. (11)

I have arrived at this conclusion, after having collected the opinions of learned men. Since there is the superiority of both the rites, therefore this is the aggregate opinion. (12)

The sprinkling of an animal with water in *Pitṛi*-rites, should be done by one wearing the sacred thread over the right shoulder and under the left arm. And one should offer *Charu* by wearing the sacred thread under the right arm. (13)

The collection of *Avadānam* and not that of any thing else, is for establishing the superiority. The offering of oblation is the superior part; the remaining portion is but an ordinary affair. (14)

Any elevated place is called *Dvipa*; any place covered with green grass is called *Ishtakā* in the *Smṛiti*. Any watery place is called *Kilina*; and that which is distant from a pool is called *Maru*. (15)

The gate, the window, the pillar, the earth, the plinth and the last corner should have no holes, nor should the gate of the house have any holes; and it must be in the possession of the A'ryyas. (16)

In it *Vṛiki* is called *Vas'aṅgamā*; and barley is called *S'aṅkha*; reciting the name by such a one, one should offer oblations like those of a *Kshipra-Homa*. (17)

*Arghya* is formed by the collection of fried paddy, flowers, water and scents. And *Madhuparka* is formed by the combination of curd and honey. (18)

With a belmetal vessel, one should pour *Arghya* into the palms of a venerable person. One should also dedicate *Madhuparka* placed in a belmetal vessel and covered by a belmetal vessel. (19)

THE END.



# VRIHASPATI SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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Harivats'sa, Agni Purāṇam, Mārkaṇḍeya  
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## VRIHASPATI SAMHITA

HAVING celebrated a hundred sacrifices [and] completed [them] with profuse presents, King Indra accosted Vṛihaspati, the foremost of orators, saying,— (1)

“O lord, by what gift happiness is always multiplied? Tell me, O thou of great asceticism, of that, which, being given, yields most precious fruits.” (2)

Being thus accosted by Indra, the greatly wise Vṛihaspati, the master of speech and the priest of the Celestials, said,— (3)

“O Vāsava, he, who makes gifts of gold, cow and lands, is freed from all sins. (4)

“Gold, silver, raiment, diamond and precious stones, are all given by him who gives away lands. (5)

“By giving away furrowed lands, capable of germinating seeds and filled with corns, one lives gloriously in the celestial region, so long as the solar rays remain in the three regions. (6)

“By making a gift of land, even of the measurement of a *Gocharma*, one is purged of any sin he commits under the distressing pressure of limited means of livelihood. (7)

“A plot of land, thirty rods of ten cubits in length and ten such in breadth, is called *Gocharma*. [The gift of such a land yields] great fruits. (8)

“Or the plot of land where a thousand kine, having given birth to young ones, may live comfortably, is called *Gocharma* in the *Smṛiti*. (9)

“By making gift of a land unto a Vipra, endued with accomplishments, asceticism and self-controlled, one

enjoys the un-ending fruits thereof, so long as the earth girt by the ocean exists. (10)

"As seeds, scattered on the surface of the earth germinate; so virtue, acquired by the gift of lands, multiplies. (11)

"As a drop of oil, thrown into water, spreads itself; so the virtue of the gift of lands, multiplies itself in every corn. (12)

"The giver of rice becomes ever happy; and that of raiments, beautiful. The man, who makes gifts of lands, becomes always like a king. (13)

"As a milch-cow rears its calf by discharging milk, so, O thousand-eyed Deity, the land, given away, multiplies the prosperity of the giver. (14)

"[By giving away lands, one comes by the fruits of the gifts of] conch-shell, house, umbrella, animate and inanimate objects, and elephants. The fruit of the gift of lands, O Purandara, comprises various virtues and the celestial region. (15)

"The Sun, Varuṇa, Viṣṇu, Soma, Fire-God, and the Divine Holder of the Trident (Śivā), gratify the giver of lands. (16)

"The fathers vaunt and the grandfathers become gratified, [and say,—] 'A giver of lands is born in our family. He will become our rescuer.' (17)

"The gifts of kine, lands and learning, are spoken of as supreme gifts. They, forsooth, rescue the giver from all sins. (18)

"The givers of clothes, go [to the other region], being covered therewith. And those, who fail to do so, go nude. The givers of food, go there, gratified [with food]. And those, who do not make gifts of food, go hungry (19)

“All the departed Manes, afraid of hell, seek it, thinking,—‘The son who will go to Gayá would be our rescuer.’ (20)

One should desire for many sons, for if one happens to go to Gaya, or one happens perform a Horse-Sacrifice, or to dedicate a *Níla*-bull. (21)

The one, the upper part of whose tail is dark-blue in colour, whose hoops are twany-coloured, and whose horns are white, is called a *Níla*-bull. (22)

If that *Níla*-bull, having a twanty-coloured tail, goes about eating grass, the departed Manes [of the giver], remain gratified for sixty thousand years. (23)

“If the mud, upraised from the bank, exists on its horns, the departed Manes of the dedicator repair to the most beautiful region of *Soma*. (24)

“Formerly [this earth [belonged] to Yadu, Dilipa, Nriga, Nahusha and other kings; and in future it will go to others. (25)

“This earth was given away by many kings, Ságara, and others. But the fruit belongs to him in whose possession the land exists. (26)

“The perpetrator of sinful deeds,—he, who kills a Bráhmaṇa, who kills a woman, who kills his father, who kills a hundred or a thousand kine, who seizes lands given away by his own self or by another,—rots with his departed Manes by becoming a virmin in his own excreta. (27—28)

“He, who speaks ill of the gift of lands, and he, who gives permission for stealing the same, goes to hell. (29)

“The giver of land and the stealer of the same, reap the virtue or the sin, and no one else. Till the dissolution of the universe, [the giver] remains upwards (*i.e.*,

in the celestial region); and the stealer, downwards (*i.e.*, in hell). (30)

"The first offspring of the Fire, is gold. The daughter of Vishṇu, is the earth. A cow is the daughter of the Sun. He, who gives away gold, cow, or the earth, becomes the giver of the threefold regions (*i.e.*, enjoys the fruits of such a gift). (31)

"[A part of] the earth, extending over eighty-six thousand *Yoyanas*, being given away by one of one's own accord, it gives everywhere all sorts of desired-for objects. (32)

"Both he,—who accepts the gifts of lands, and he,—who makes such a gift,—are the performers of pious deeds. And they, forsooth, repair to the celestial region. (33)

"The fruits of all the [other] gifts, follow one birth, but those of the gifts of gold, lands and a seven years old maiden, follow seven births. (34)

"Thinking that I am the soul, he, who does no injury to the fourfold creations (those born of perspiration, those born of eggs, the vegetables, and those born of the uterus), has nothing to fear of, even when he is alienated from his body. (35)

"Those men, by whom a land is improperly stolen, or those by whom it is made to be stolen,—both the stealer and the orderer,—destroy their seven generations. (36)

"That wicked-minded person, stupefied by *Tamas* (disorganizing tendency), pilfers a land or makes another do the same, is killed by Varuna's noose, and is born in the species of the feathery tribe. (37)

"If denying the gift, one pilfers a land belonging to

Bráhmaṇa, his three generations are destroyed by tears shed [by such a Bráhmaṇa] (38)

"The stealer of lands, is not purified by [the gift of] a thousand of wells and tanks, by [the celebration of] a hundred Horse-Sacrifices, and by the gift of a *Koṭi* (ten millions) of kine. (39)

He, who wrongly possesses a cow, a piece of gold, or a plot of land half a cubit in measurement, lives in hell till the hour of final dissolution. (40)

"One meets with destruction by wrongfully possessing a boundary land, measuring even half a cubit. By obstructing a road trodden by kine, or the village-road, or the cremation-ground, and striking the kine, one remains in hell till the final dissolution. Vyása's deliverance is that one should sow corns in a barren place, dig wells in a waterless place. The false accusation of a maiden, destroys five generations; and that of a cow, ten. (41—43)

"The false accusation of a horse, destroys a hundred generations; that of men (*i.e.*, servants), a thousand. Those born and those who will be born in the family of one who utters a falsehood for gold, are destroyed. (44)

"To speak false for land, destroys all. Therefore, one should never utter a falsehood for land. One should never cherish an inclination for a Bráhmaṇa's property, even if his vital breath comes up to the throat. (45)

"That dreadful poison has no medicine and no physician. Poison is no poison; but a Bráhmaṇa's property [verily] is spoken of as poison. (46)

"Poison kills only one man [who takes it], but a Bráhmaṇa's property destroys even his son and grand-

son. One can digest iron, powdered stone and even poison. (47)

"What man, in the three regions, can digest a Bráhmana's property? A Brahmana's anger is a weapon, a king's hand is a weapon. (48)

"A weapon destroys only one man; but a Bráhmana's anger, the entire family. The Bráhmanás have thus ire for their weapons; and Hari (Vishṇu) has the discus for his weapon. (49)

"[A Bráhmana's] anger is fiercer than the discus; one should not, therefore, make a Bráhmana irate. Those destroyed by fire or the Sun, may grow again. (50)

"But there is no re-growth for him, who has been destroyed by a Bráhmana's ire. Fire destroys [an article] by its power; and the Sun, by its rays. (51)

"The king consumes [a person] with the rod of chastisement; and a Vipra, with anger. That wealth which creates a desire for a Bráhmana's property and hankering for what is dedicated to a Deity, leads to the destruction of one's family and self. The theft of a Bráhmana's property, Bráhmanicide, the pilfering of a poor man's wealth, and that of a preceptor's or a friend's gold, afflicts one, even if one is stationed in the celestial region. The sin, attached to the stealth of a Brahmana's property, is never dissipated. (52—54)

"If one hides that sin, it will get wind elsewhere. The weapons [bought] and the soldiers fed by a Bráhmana's wealth, are destroyed in a battle like water in sands. O Vāsava, O foremost of the Celestials, eternal is the gift that is made unto a person who is well-read in the *Védas*, born in a good family, poor, contented, humble, given to the well-being of all creatures, who studies the *Védas*, performs penances,

has acquired knowledge and controlled the senses. As milk, curd, clarified butter and honey, placed in a raw earthen vessel, are destroyed for the defect of the vessel, so an ignorant man, who accepts cows, gold, raiment, food, land and sesame, is consumed like a wood. If an ignorant person lives in one's own house, and one vastly read in the *S'ruti* at a distance,—presents should be made unto the one who is master of the *Vēda*. There is no sin in superseding the ignorant wight. A learned person, O Vāsava, rescues the family by seven and seven (*i.e.*, seven generations upwards and seven downwards). (55—61)

“ He, who excavates a new tank, or reclaims an old one, lives gloriously in the celestial region after rescuing his entire family. (62)

“ He, who reclaims old tanks, wells, pools, forests and gardens, enjoys the same fruits of the original maker. (63)

“ The person, O Vāsava, in whose tank, water exists even in the summer season, never comes by any distressing condition. (64)

“ O foremost of the kings, the person, in whose tank on this earth, water exists even for a day, rescues seven generations upwards and downwards. (65)

By making gifts of lamp, one becomes of a handsome body. By making gifts of edibles, one acquires memory and intellect. (66)

“ If, after perpetrating iniquitous deeds, one gives food unto one soliciting the same and especially unto a Brāhmaṇa, one is not affected by the sin [thereof]. (67)

“ [The sages] call him the destroyer of a Brāhmaṇa, who, when seeing lands, kine and wives of one, forcibly



taken by another, does not communicate [the matter unto the master]. (68)

"If a king, on being communicated by the Bráhmaṇás, oppressed by anger, does not save them, him also, they call the destroyer of a Bráhmaṇa, (69)

"He, who, out of stupefaction, puts impediments in an impending marriage, sacrifice or gift, O Vāsava, is born as a virmin after death. (70)

"Wealth is multiplied by a gift; and life [is prolonged] by the protection of lives. By abstention from injury, one enjoys the fruits [thereof in the shape of] beauty, prosperity and freedom from diseases. (71)

"By partaking of fruits and roots, one attains to the adorable celestial region along with the dwellers therein. By fasting, one enjoys a kingdom and happiness everywhere. (72)

"[The acquisition of] kine, etc., [is the fruit of] initiation. One, by living on grass, attains to the celestial region. One, by bathing three times [a day], acquires women: and by drinking air only [and dying thereby], one reaps the fruit of a sacrifice. (73)

"A kingdom does not accomplish what [is gained by] a twice-born person, who bathes daily, adores the Sun, and recites the *Mantrams* at the two periods of junction. One attains to the celestial region by meeting with death while fasting. (74)

"Entering into a fire by being self-restrained, one lives gloriously in the region of Brahmá. He, who returns precious stones, comes by creature-comforts and sons. (75)

"He, who fasts, lives, for good, in the celestial region. He, who always lies down on one side, comes by a desired-for condition. (76)

“He, who resorts to a hero’s seat, a hero’s bed and a hero’s place, has eternal regions and desired-for objects. (77).

“By performing fasting, initiation and water-sprinkling for twelve years, one attains to a region superior to that of heroes. (78)

“By studying all the *Vēdas*, one is immediately freed from sorrow. He, who performs sanctifying religious rites, lives gloriously in the celestial region. (79)

“The twice-born, who study the holy deliverance of Vṛihaspati, have these four, *viz.*—longevity, learning, fame and strength, multiplied.” (80)

THE END.



# DAKSHA SAMHITA

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WITH A

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# DAKSHA SAMHITA'

## CHAPTER 1

THERE was a patriarch named Daksha, who was acquainted with the true import of *Dharma* (religion) *Artha* (worldly profit), the foremost of all those conversant with the *Védís*, and a perfect master of all forms of learning. (1)

Creation, universal dissolution, preservation and destruction take place of themselves and the soul abides in Brahman. (2)

A *Brahmachárin* (religious student) a *Grihastha* (householder), a *Vánaprastha* (forest-recluse) and a *Yatin* (hermit)—for all these, Daksha wrote his Institutes. (3)

As long as a boy does not attain to the age of eight, [he is known] as a new-born babe. He is to be known as an embryo, the difference [only] being that of his individuality. (4)

In the period [that is during the period] that he is not invested with the sacred thread, there is no sin in a food and an interdicted edible, in drink, in what should be spoken or not, and in falsehood. (5)

By doing forbidden deeds, after being invested with the sacred thread, one commits a sin. As long as he is not sixteen years old, he is not entitled to follow an established rule or practice. (6)

As long as one studies the *Védís* and follows the Vedic observances, he is called a *Brahmachárin*. Thereafter, on being bathed, he becomes a householder. (7)



Two classes of *Brahmachārin* have been mentioned by the wise in the *Smṛiti*. The first is *Upakurvāṇaka* (a Brāhmaṇa, in a state of pupilage, who wishes to pass on to the state of a householder); the second is *Naishthika* (one who leads a life of perpetual celibacy. (8)

He,—who after having adopted the life of a householder, becomes a religious student again,—is neither a *Yatin* nor a *Vānaprastha* but he is divorced from all the *A's'ramas*. (9)

A twice-born person should not live, even for a day without following any order. If he lives without following an order, he is required to perform a penitential rite. (10)

He,—who, divorced from an order, engages himself in recitation, or in the performance of *Homa*, or in making gifts, or in Vedic study,—does not reap the fruit thereof. (11)

The three orders should be followed in due succession, and not in a reverse course. There is none more sinful than he who follows them in a reverse order. (12)

A *Brahmachārin* is marked by a girdle, a black antelope skin and a staff; a householder, by the sacrifices for the Deities, etc.; and a forest-recluse, by the presence of nails and hairs. And a *Yatin* [is known] by a threefold staff. These are the different characteristic marks. (13)

He, who has none of these marks, is no follower of an order; and he is required to perform a penitential rite. The order of the above-mentioned rites has not been spoken of, nor has the time [of those rites] been recorded, in the *Smṛiti*, by the Sages. (14)

For the behoof of the twice-born, Dakṣha himself has spoken of [all those rites]. (15)

## CHAPTER II.

I SHALL now describe all those rites, which, being conducive to their well-being, should be performed by the twice-born every day, after getting up from the bed early in the morning. (1)

From sunrise to sunset, a Vipra should not remain, even for a moment, without performing the daily and the obligatory rites, as also those performed with an end in view and those, not censurable. (2)

If a twice-born person, abandoning his own rite, performs those of another caste, either unwittingly or out of stupefaction, he becomes degraded thereby. (3)

Instructions would [now] be delivered by me about what should be performed in the first part of the day. I would [also] describe in full all those different rites which should be performed in the various divisions of the day,—the second, third, fourth, fifth, sixth, seventh and the eighth. (4—5)

When the dawn arrives, one should, after duly performing the purificatory works (*i.e.*, passing urine and excreta) and cleansing the teeth, bathe in the morning. (6)

Bathing in the morning is the purifier of the highly dirty body, having nine apertures, [and] passing [urine and excreta] day and night. (7)

The organs of a sleeping person become moistened and pass discharges. The superior organs thereby come to the level of the inferior ones. (8)

Besmearcd with sweat and perspiration, one gets up from the bed. Therefore without bathing, one must not perform any religious rite, such as, the recitation of the *Mantrams*, the celebration of *Homa*, etc. (9)

If a Vipra, getting up from the bed at dawn, takes his daily bath early in the morning for three years, he has the sins of his entire birth dissipated. (10)

Bathing in the morning, at the period of conjunction when the Sun rises, is equal to the [penitential rite of] *Prájápatya* in the destruction even of mighty iniquities. (11)

The *Rishis* highly speak of early bathing in the morning; for it yields fruits seen and unseen. One who bathes in the morning, with his soul purified is entitled to perform all, such as, the recitation of the *Mantrams*, etc. (12)

It is said that one should rinse the mouth after bathing. By performing the *A'chamanam* (rinsing), according to the following regulation,—one attains to purification. (13)

Having washed both the hands and feet, one should drink water thrice, after seeing it carefully. Then one should rub the mouth twice, with the thumb curved a little. (14)

Having sprinkled his two feet completely with water, one should touch one's limbs with the fingers. Thereafter, one should touch the two nostrils with the thumb and the forefinger. Sprinkling water thrice, one should touch one's face. Then sprinkling the feet completely with water, one should touch the limbs. (15)

Thereafter, one should touch the nose with the thumb and the forefinger. And with the thumb and the name-

less one, one should repeatedly touch the eyes and the ears. (16)

Then one should touch the navel with the thumb and the little finger; the breast, with the right palm; then the head, with all the fingers; and the arms, with the tops of all the fingers. (17)

That Bráhmāna in particular, who does not perform his *Sandhyā*-adorations, in the evening, morning and the noon, becomes in his lifetime like a Sūdra. After his death, he is born as a dog. (18)

One, who does not perform the *Sandhyā*-adorations, is always impure, and is unworthy of all religious rites. The fruit, of any religious rite that he may perform, goes not to him. (19)

After the termination of the *Sandhyā*-adoration, one should himself perform a *Homa*. The fruit, which one reaps by himself, performing the *Homa*, is not attained if it is performed by another. (20)

When a *Homa* is performed by any of these—a *Ritwik*, a son, the preceptor, a brother, a daughter's son, and a son-in-law, it is equal to that performed by one's own self. (21)

Having performed the sacrifice for the Deities, one should, thereafter, adore the preceptor and look at the auspicious articles. The rites for the Deities should be performed in the first part of the day; that for men, in the middle part; that for the departed Manes, in the afternoon; all these rites are to be performed with great care. (22—23)

If one performs a rite in the evening which should be performed in the morning, he reaps no fruit thereby as a barren woman by sexual intercourse. (24)

It is laid down that all the rites should be performed

in the first part of the day. And the *Vēdas*, It is laid down should be studied in the second part. (25)

The study of the *Vēdas* is spoken of as the highest austerity for the Vipras. The study of the *Vēdas* with its six auxiliaries is to be known as *Brhma-Yajña*. (26)

The first is the admission [of the superiority] of the *Vēdas*; then discussion [on the *Vēdas*], then the study, then the recitation [of the *Vēdas*], and then the deliverance of instructions unto the disciples. This is the fivefold practice of the *Vēdas*. (27)

This time (*i.e.*, the second part of the day) is also spoken of as the fittest time for the gathering of sacrificial fuels, flowers, *Kus'a*, etc. In the third part of the day, means, for acquiring riches and supporting the dependants, should be thought of. (28)

The father, the mother, the preceptor, the wife, the children, the poor people the dependants, the incomers and the guests, are spoken of as the *Poshyas* (*i.e.*, those who should be supported). (29)

Kinsmen, relatives, those suffering from diseases, who have none to look after them, those who seek refuge, and others having no means, are also spoken of as the *Poshyas* (30)

To support the *Poshyas*, is the most excellent expedient for attaining to the celestial region. By oppressing them, one goes to hell. Therefore one should support them with care. (31)

One should especially offer boiled rice unto all creatures. One should make presents unto the learned, or else he would go to hell. (32)

Blessed is his life, who alone is the instrument of support unto many. Those men are like the dead, although alive, who live for themselves only. (33)

Some live for many ; others live for their kith and kin ; others [only] for themselves. And some cannot, with difficulty [even], support themselves. (34)

One desiring for lordly powers, should make gifts unto the poor, the helpless and the learned. By making gifts unto unworthy persons, people are born dependant on another's fortune. (35)

I consider that wealth, which one presents unto worthy persons and which one offers every day in *Homa*, as the true wealth. The rest belongs to some body else which one merely protects. In the fourth part of the day, one should fetch earth for bathing. (36)

[One should in the same part of the day, collect] sesame, flowers, *Kuś'a*, etc. One should bathe in the natural water. Bathing has been spoken of as being threefold, *viz.*,—*Nitya* (daily), *Naimitika* (obligatory, as in the solar or lunar eclipse), and *Kāmya* (having an end, such as the attainment of the celestial region in view). (37)

Of them that which is *Nitya* (daily), divides itself again into three :—(1) *Malāpaharaṇam* (that which removes the dirt of the body) ; (2), the next is the one which is done after reciting the *Mantrams*. (38)

[The third] is the bathing at the two periods of junction. These are the divisions of bathing described. *Mārjānam* (sprinkling the person with water by means of the hands) should be made in the water. *Prāṇayāma* may be practised anywhere. (39)

Their adorations should be offered to the Sun ; afterwards the recitation of the *Gāyatrī* is spoken of. The Sun is the Deity of the *Gāyatrī* at whose mouth the threefold Fire is stationed. (40)

The *Rishi* (Saintly Author) is Vis'vāmitra and the metre is *Gāyatrī*. Savitri is thus qualified. In the fifth part of the day, due divisions should be made. (41)

[Divisions of food should be made] for the departed Manes, the Deities, the mankind and the insects etc. Such is the deliverance [of Dakṣha]. Since a householder gives daily sustenance unto the Deities, the human beings and the bipeds, the order of a *Gṛihastha* is, therefore the foremost of all *A's'ramas*. The order of a householder is spoken of, as the source of the three other *A's'ramas* (42—43)

That being deteriorated, the other three also become subject to decay. A trunk has the root for its life, the branches have the trunk, and the leaves have the branches, [for their life]. (44)

The root being destroyed, all these meet with destruction. A householder should therefore be protected with every care. (45)

He is to be revered and adored by the king and the three other castes, [except the Brāhmaṇa]. He is called a householder who performs the duties of the order. A householder [does not become a householder] by [merely possessing] a house. (46)

A man,—neglecting his own duties, and failing to bathe, offer oblations to the Fire, recite the *Mantrams* and make gifts,—does not become [a householder] by [merely having] a son and a wife. (47)

By being indebted to the Deities and others,\* one

\* This refers to the various debts which a man is to satisfy. The debt to the Deities, one satisfies by performing religious rites; the debt to the departed [Manes], one satisfies by performing the *S'rāddha*; the debt to the *Rishis*, one satisfies by making religious studies; and the debt to mankind, one satisfies by feeding them.

goes to hell. One who eats alone, is the taker of food, while the other [who shares it with many,] is the feeder of others. (48)

[The difference between these two, is :—] He, who only takes food for himself, [lives alone for himself and] does not feed others. He,—who makes allotments [of food unto the guests], is forgiving, compassionate, devoted to the Deities and guests,—is a pious householder. He is spoken as the leading householder in whom exists these accomplishments, *viz.*,—mercy, bashfulness, forgiveness, reverential faith, discriminative knowledge, practice of Yoga and gratitude. Having made an allotment [of the food], a householder should partake of the residue. (49—51)

Having partaken of the food and sat at ease, he should digest the same. He should then spend the sixth and seventh parts of the day in the study of the *Itihasas* and the *Puranas*. (52)

In the eighth part [of the day], temporal affairs should be attended to. Then, again, he should adore the Fire in the evening. He should next perform *Homa*, take meals and finish other household works. (53)

Having performed [all the duties], one should, afterwards, study the *Védās* a little. One should spend the two periods of time after *Pradosha* (nightfall) in the study of the *Védās*. (54)

He, who then sleeps for the next two periods, is competent to attain to *Brahman*. Occasional rites and those undertaken with a particular aim, one may perform at any time whatsoever when the necessity arises. No fixed time is laid down for them. One, being born in this world, shall have to meet with death here. (55—56)



One wishing for happiness, should, therefore, perform all the duties with every care. The middle period is the best for all the rites. By partaking of the clarified butter left as remnant of the offering of oblation, and going to sleep in due time,—a Brāhmaṇa has never to suffer from any physical disabilities. (57—58)

### CHAPTER III.

A HOUSEHOLDER has nine *Sudhās*. I shall express these nine in words. Similarly there are nine [proper] acts and nine [improper] acts. (1)

Secret deeds are nine; open works are nine; successful works are nine; and unsuccessful works are also nine. (2)

There are nine objects which are never to be given away [by a householder]. These groups of nine always lead to the aggrandisement of a householder. (3)

I shall now describe the *Sudhā*-articles. When any distinguished person comes to the house, one should gently offer these four,—the mind, the eye, the face, and the words. One should rise up and say,—“come here;” carry on a pleasant conversation, saying,—“welcome;” treat him with food; and follow him. [All] these works should be carefully [performed]. (4—5)

Other minor gifts [are :]—[pointing out of] a place [for sitting]; [offering of] water [for washing the feet]; [offering of] a *Kuśā*-seat; washing the feet; [offering of] oil for rubbing the body; [offering of] a bed; [and offering of] food, according to one's might. A householder should not take his food before his guest

is fed, the offering of earth and water ;—all these, a householder should always perform. (6—7)

*Sandhyā*-adorations, bathing, recitation of the *Gāyatrī*, *Homa*, Vedic study, adorations of the Deities, adoration of the *Viśvadevas*, hospitable treatment extended to the guests, according to one's own might, proper allotment of food for the departed Manes, Deities, human beings, the poor, the helpless, the ascetics, the father, the mother and the preceptor,—these are the nine [sacred] works. Iniquitous deeds are, again, [the following :—] Falsehood, knowing another's wife, taking forbidden food, knowing a woman who should not be known, drinking what should not be drunk, theft, committing injury, doing works not sanctioned in the *Śruti*, transgression of a friend's duty,—these are nine improper deeds. One should avoid them all. Longevity, wealth, weakness of a house, counsel, sexual intercourse, medicine, austerity, charity, and honour,—these nine should be carefully kept secret. Freedom from a disease, satisfaction of a debt, gift, study, sale, giving away a daughter in marriage, dedication of a bull, secret sin, and the act of not being censured by others,—these nine should be publicly done by a householder. (8—14)

What is presented as a gift to the father, to the mother, to the preceptor, to a friend, to a humble person, to one who has done any good, to the poor, to the helpless and to distinguished persons, yields fruits. (15)

What is given as a present to a wicked person, to a panegyrist, to an ignorant wight, to a bad physician, to a liar, to a cheat, to a flatterer, to a wandering actor and to a thief, becomes fruitless. (16)

A small property, what is gained by begging, what is kept as a security, trust-money, a woman, a woman's personal property, what is inherited, whole estate and public property,—these nine articles should never be given away even in a calamity, if there is any living member in the family. That foolish wight who gives them away, is required to perform a penitential rite. (17—18)

The Goddess of Prosperity in this world and in the celestial region in the next, does not forsake a person who knows these groups of nine and performs the rites mentioned therein. (19)

Others should be looked upon as his own self by a person desiring for happiness. Happiness and sorrow are equal both unto one's ownself and unto others. (20)

Happiness or sorrow, which should be afforded unto others, would afterwards again arise in one's own self. (21)

No article is procurable without trouble. How can any religious rite be performed in the absence of [proper] articles? There is no religion in the absence of rites. And where is happiness in the absence of religion? (22)

All persons seek happiness; but that originates from religion. Therefore religion should always be carefully practised by all the castes. (23)

A rite for the next world should be performed by articles acquired by fair means. A gift should be duly made unto an accomplished person in proper time (24).

In making a gift, the particular fruit multiplies, in order, in equal number, twofold, thousandfold, and endlessly. Similar [is the fruit] in committing injury. (25)

Equal [is the fruit] when a gift is made unto a

Brāhmaṇa ;\* a thousandfold, [when it is made unto] a preceptor ; and endless, [when it is made unto] one who has mastered the *Védās*. (26)

Not only that which one gives unto an unworthy person who neglects all injunctions, becomes futile, but the remaining virtue is also destroyed [thereby]. (27)

Finding out one who solicits a gift for preventing a calamity or for maintaining his relatives, one should make a gift ; otherwise it would yield no fruit. (28)

The virtue of a person, who establishes an orphan by performing the rite of investiture with the sacred thread, marriage, etc., for him, cannot be enumerated. (29)

The well-being, which is attained by a person for settling down a Vipra, is not acquired by an *Agnihotra*-, or an *Agnisthoma*-, rite. (30)

Whatever is greatly prized, whatever is the most favourite article in the house, should be given away unto a qualified person by one seeking an endless possession of all those articles. (31)

#### CHAPTER IV.

THE household of men has the wife for its root, if she follows the *Védās* ; there is none equal to the domestic mode of life, if a wife is under the control of her husband. (1)

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\* The Text has *Brāhmaṇa Vruvė*, i.e., one who pretends to be a Brāhmaṇa but neglects the duties of the caste. It is, however, curious how may the fruit be twofold in this case. But we have rendered the Text literally. Perhaps the Author means *Brāhmaṇa-S'rėśthaḥ*.

With her, one reaps the fruits of the threefold objects of life, namely,—*Dharma* (Virtue), *Artha* (worldly profit) and *Kāma* (desire). If she follows her own will and is not curbed [by her husband] out of love, she becomes uncontrollable afterwards like unto a disease neglected. She who follows the will of her lord, does not give vent to evil words, is an expert, is chaste, speaks pleasant words, is protected by her own self and is devoted to her consort, is a goddess and not a woman. (2—4)

This world is like a celestial region unto him whose wife follows him obediently. It is like a hell unto him whose wife is against him. There is no doubt in it. (5)

Mutual attachment [between a husband and a wife], is rare even in the celestial region. There is nothing more painful than the fact that one is attached to, and another is unfavourably disposed towards, [the other]. (6)

The domestic mode of life is for happiness; and happiness is dependent on a wife in the house. She, who is humble, knows the mind and is under the control [of her husband],—is a [real] wife. (7)

Otherwise she always becomes miserable and disappointed. Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives. (8)

All wives are like leeches. Even if daily gratified with ornaments, dresses and food, they never cease to extort a man. (9)

That small leecher merely sucks the blood while the other draws the wealth, property, flesh, energy, strength and the happiness of a man. (10)

In childhood, she always remains afraid ; in youth, she becomes disobedient ; and afterwards in old age, she considers her own husband as a servant. (11)

Obedient, unsullied by harsh speech, expert, chaste and devoted to her husband,—a wife, endued with all these accomplishments, is, forsooth, the Goddess of Prosperity personified (12)

She, who is always of a delighted mind, acquainted with the position and number of household articles, and always affords satisfaction unto her husband, is the [real] wife ; others are like decrepitude. (13)

Glory is for that person in this world, whose disciple, wife, little child, brothers, grown up son, servants and dependants are all humble. (14)

The first is the *Dharmapatni* (i.e., a wife helping in the acquisition of virtue) ; the second is for increasing lust. In the latter, originates the fruit that is seen, but not what is not seen (i.e., virtue). (15)

If she (i.e., the first wife) be freed from any shortcomings, she is called *Dharmapatni*. If she suffers from any defect, there would be no sin in accepting a second one [for as such], if she happens to be endued with accomplishments. (16)

He, who renounces, in youth, a wife who is free from any fault and is not degraded, will attain, after death, to womanhood and become barren. (17)

A woman who forsakes her poor or diseased husband, is repeatedly born either as a bitch, a vulture, or a shark. (18)

A woman, who, after the demise of her husband, ascends the funeral pyre, becomes of good conduct and lives gloriously in the celestial region. (19)

As a snake-catcher forcibly takes out a snake from a hole, so she, rescuing her husband [from hell, lives happily with him. (20)

## CHAPTER V.

WHAT is pure and what is impure have been spoken of ; [what is pure,] should be done ; [and what is impure,] should be avoided by intelligent men. Wishing for your good, I shall speak a little on their significance. (1)-

Care should always be bestowed on the purificatory rites. The purificatory rite has been described in the *Smṛiti* as the root of the twice-born. All the rites of a person, who is divorced from the purity of conduct, become futile. (2)

Purity is being spoken of as being twofold,—external and internal. It is said in the *Smṛiti* that external purity [is effected] by earth, water, etc. Purity of thought is internal [purity]. (3)

External purity is superior to impurity ; and internal purity is superior to that (*i.e.*, external purity). He who is pure in both (*i.e.*, externally and internally), is [said to be] in a state of purity and no one else. (4)

Earth should be given once in the generative organ ; thrice, in the anus ; ten times, in the left palm ; seven times, in both the palms ; and thrice, on the feet. (5)

This is the purification, spoken of, for a householder ; for [the followers of] the other three [orders], it is, in order, twofold, threefold and fourfold for the fourth [order]. (6)

The earth [that is to be applied to the] first (*i.e.*, the generative organ) should be half-a-handful as described in the *Smṛiti*; for the second and the third, it has been described half of each. (7)

The earth with which three knots of a finger are filled up, has been described for being applied to the generative organ. This purification is for the householders. Twice as much is for the *Brahmachārins* (8)

Threefold is for the forest-recluses and fourfold for the *Yatins*. Water should be used as long as the earth is not washed off. (9)

Purification is effected by earth and water. There is no trouble nor [is there any] expenditure of money. His mind has been examined\* who is lax in the matter of purification. (10)

This is the purification for the day-time. Another is laid down for the night. One method obtains for the *Vipras* at the time of calamity, and another when they are at ease. (11)

A half of the purification which is necessary in the day-time, is laid down for the night. Half of it, is for a diseased person; and a half of it, for him who is in a hurry to go in the middle of a road. (12)

More or less should not be done, in the matter of purification, by him who wishes for purity. There is no penance for the transgression of the established practice. (13)

\* *i.e.*, He who is not inclined to undergo the purifying process, for it is neither troublesome nor expensive.



## CHAPTER VI.

I SHALL now describe, fully and in order of precedence, the impurity arising from birth or death, as well as that which lasts for life. (1)

Immediate purification,—one lasting for a day; those for two, three, four, ten, and twelve, days; that for a fortnight; that for a month; and that terminating with death;—these ten form the fixed time of impurity. I shall, in due order, describe them fully. (2—3)

He,—who is acquainted with the exposition of the *Vēdas* together with their *Āṅgas* (six auxiliaries), *Kalpās* (Codes of Law), and their *Rahasya* (their gnostic portions), and who performs the rites laid down therein,—suffers from no impurity. (4)

Immediate purification is laid down for kings, sacrificial priests, those initiated, children, for a death in a foreign country, for those engaged in a religious observance, and for those engaged in a sacrifice. (5)

One day is spoken of for him who maintains the Sacred Fire and studies the *Vēdas*. Two, three, and four days, are for those who are inferior and more inferior. (6)

A Brahmana, by caste, is purified in ten days; a Kshatriya, in twelve days; a Vais'ya, in fifteen days; and a S'ūdra, in a month. (7)

Perpetual impurity is spoken of for all of them, who, without bathing, offering oblations to the Fire and making gifts, partake of [their] meals. (8)

Perpetual impurity is for a diseased person, a miser, one laden with debts, one who does not perform religious rites, an illiterate person, and especially for a hen-pecked person. (9)

Daily impurity is for one who is addicted to gambling, etc., and for a dependant. The impurity of a person, who does not perform the *S'rāddhas*, ends with his ashes (*i.e.*, death). (10)

Temporary impurity is not for them, but a lifelong one. Thus impurity, according to the differentiation of merits has been spoken of. (11)

If an impurity, consequent on birth, takes place with that of one arising from death; or if an impurity, originating from death, happens with that of birth—in a case of such a combined impurity, one is purified with [the end of the] impurity consequent on death. (12)

To make gifts, to accept presents, *Homa* and Vedic study are stopped in a state of impurity. A Vipra, conversant with sacrifices, deserves purification after the tenth day. (13)

Gifts should be duly made, for it saves one from inauspiciousness. If any impurity, consequent on death, takes place within the time of a similar one, and that arising from birth happens in the course of a like one,—in cases of such combined impurities, one is purified at the end of the previous one. In both the cases, within ten days, one should not partake of any food of the family [laden with such an impurity]. (14—15)

On the fourth day, the bones should be deposited by the twice-born. The touching of the limbs is laid down after the depositing of the bones. (16)

If one husband takes wives from all the castes in their natural order, then on the occasion of the childbirth, impurity extends over ten, six, three and one, days respectively. (17)

There would be no impurity, consequent on a birth or death, when a sacrifice is being performed, or a mar-

riage is being solemnized, when there is a revolution in the country, or a *Homa* is being performed. (18)

All these impurities have been spoken of for the time, place and caste. There is no impurity for a person who is visited with a calamity (19)

## CHAPTER VII.

I SHALL now describe that Yoga by which the universe, the soul and the senses are brought under control. (1)

*Prāṇāyāma* (suspension of the breath *Dhyāna* (meditation), *Pratyāhāra* (withdrawal of the mind from external objects), *Dhāraṇā* (concentration), *Tarka* (abstract reasoning), and *Samādhi* (absorption of thought into the Supreme Spirit),—are called the six *Angas* (steps) of Yoga. (2)

Yoga does not consist in resorting to a forest ; nor does it consist in thinking of many literary works ; nor does Yoga is performed by religious observances, sacrifices and ascetic austerities. (3)

Yoga does not consist in taking any particular food or in fixing one's looks on the tip of the nose. Nor does it originate from the observance of purity, more than what is mentioned in the *S'āstras*. (4)

Nor is Yoga done by the abstention from speech, the recitation of the *Mantrams* and the clever performance of the many illusory feats. Sometimes Yoga is attained by one who has disassociated himself from worldly concerns. (5)

Yoga arises from strict concentration, practice, firm resolution, continued disgust in worldly affairs, and not by any other means. (6)

Yoga is accomplished by finding pleasure in the meditation of self, by the toy of purity and by the consideration of all creatures as equal and not by any other means (7)

He, who is devoted to self; who daily sports in self—who is given to the culture of self; who is always engaged in the meditation of self; who is by nature fond of self; who is contented; who has not his mind attached to any other object; and who is well-satisfied with self;—succeeds in attaining to Yoga. (8—9)

One should be engaged in Yoga even when asleep—especially when awake. In the *Smṛiti*, a person, who displays such an exertion, is described as the foremost of those conversant with *Brahman*. (10)

He, who does not see a self, is like unto *Brahman*. This is the deliverance of Dakṣha. (11)

The *Yatin*, who has his mind attached to worldly objects, does not attain to *Mokṣha* (liberation); therefore a *Yogin* should carefully renounce attachment for things earthly. (12)

Some say that the attachment of the senses to their objects is Yoga. Irreligion is accepted as religion by these ignorant people. (13)

Others say that the union of the mind and the soul is Yoga. These are greater dunces than the first, and are simply deprived of Yoga. (14)

By dis severing the mind from [all] its faculties and unifying the individual soul with the Supreme One, liberation is to be attained. This is spoken of as the highest Yoga. (15)

Attachment, stupefaction, distraction, bashfulness and fear, are spoken of as the operations of the mind. One should bring these under subjection. (16)

He, who has controlled the five ordinary senses together with the higher six (*i.e.*, the mind) is incapable of being defeated by the Celestials, Asuras and the mankind. (17)

A hero is not spoken of as one, who has forcibly taken possession of another's kingdom: he, who has controlled all the senses, is described by the learned as a hero. (18)

By making all the senses, which run towards the external objects, operate internally, one should engage the mind in [the meditation of] the *Atman* (self) (19)

Being freed from all distracting thoughts, one should consign the individual soul to the *Brāhmaṇ*. This is *Dhyāna*,—this is Yoga; the remnant is nothing but the amplification of a book. (20)

Renouncing attachment for earthly objects, when the mind becomes steadied in the form of the power of the soul, it is called *Samādhi*. (21)

Temporary is the position that is attained by the unification of the four (*viz.*, corporal body, subtile body individual soul and the Supreme Soul). But eternal, real, and unending is what is acquired by the union of the two (*i.e.*, the individual soul and the Supreme Soul). (22)

It is a contradiction when what does not exist for all, is spoken of as existent. Therefore that does not exist in the heart of another. (23)

Brahma is to be known by one's own self, like cohabitation with a maiden. One, who is not a *Yogin* does not know (*Brahmaṇ*);—as one, born blind, does not know a pitcher. (24)

Brahma is completely knowable by him who daily

practises Yoga. The Eternal Para-Brahma is not ascertainable on account of subtleness. (25)

Like mental thoughts, the learned know It (*Brahman*) as one. Women and illiterate people consider it as manifold. (26)

Even the Celestials, who are possessed of *Sattwa* (harmonising tendency), are under the control of the object of the senses, what to speak of men in this respect who are under the influence of stupefaction and possessed of a very small portion of the *Sattwa-guṇa*. (27)

Therefore casting off the impurities of the mind, one should take up the staff [of a *Yogin*]; others cannot do it and become subject to the objects of the senses. (28)

The water, driven by the wind and converted into waves, does not stand still even for a moment. Therefore, one should not place confidence in any. (29)

Many persons drive their livelihood under the umbrage of a triple staff [*i.e.*, of being a *Sannyāsin*]; he, who does not know *Brahman*, is not worthy of holding the triple staff. (30)

[A *Yogin*] should always preserve his *Brahmacharyya* [celibacy]. Sexual intercourse is of eight sorts:—*viz.*, thinking of a woman, talking [about it], dalliance with a woman, looking [at a woman with an impure desire], speaking to her secretly, determination [for holding a sexual congress], persistent endeavour [for doing it] and the actual deed. The learned hold that these are the eight divisions of sexual intercourse. (31—32)

This should never be thought or spoken of, nor

should it ever be done. One, who has mastered all these propensities, is a *Yatin*, and none else. (33)

Branding him as an outcaste, the king should speedily turn him, who, having adopted the life of mendicancy, does not observe its regulations, out of his kingdom. (34).

One [mendicant] is a *Bhikṣhu*; two are called *Mithuna* in the *Smṛiti*; three are called *Grāma*; and more than that, *Nagara*. (35)

A *Nagara*, *Grāma*, or a *Mithuna* should not be formed [by a *Yatin*]. By doing these three, a *Yatin* transgresses his own duty. (36)

If they would thus come to live together, their conversation would [naturally] tend towards begging, the king, the objects of their affection, slandering and jealousy. (37)

The exposition of the Scriptures for lucre and adoration, the collection of disciples and many other similar displays are [in vogue] amongst the bad ascetics (38)

Meditation, purification, begging alms, and always living in a solitary place,—these four are the duties of a *Bhikṣhu*. He must not follow the fifth. (39)

[A *Bhikṣhu*],—emaciated by ascetic austerities and the recitation of the *Mantram*, disabled by interruptions of health, age, infirmity or decrepitude, possessed by an evil planet, deranged in intellect—[may seek refuge in a house]. (40)

But a healthy and youthful *Bhikṣhu* cannot betake to a home-life; he would thereby vitiate that place and injure the learned. (41)

Such a healthy and youthful person destroys his *Brahmacharyya*; when *Brahmacharyya* is destroyed, his family also meets with destruction. (42)

If while living in a house, a *Bhikṣu* holds sexual intercourse then the root of the master of that house is cut off. (43)

What is the use of any other religious rite for him in whose house a *Yatin* finds shelter even for a moment? He becomes blessed thereby. (44)

Living even for one night, a *Yatin* consumes all the sins that are collected by a householder till his death. (45)

The three worlds, consisting of animate and inanimate creations, are fed by him who feeds a *Yatin*, laden with toil, in the order of hermitage, by the practices of Yoga. (46)

The country, in which a *Yogin*, well-versed in meditation, resides, becomes purified, what to speak of his relatives? (47)

The thought of dualism, monism, dualism-and-monism, no-dualism and no-monism, leads to the highest acquisition. (48)

Permeated by the thought of *Brahman*, one should neither think of one's self nor of his relationship with another. Obtaining such a stage, one comes by the most excellent station. (49)

Some firmly believe in dualism; and some, in monism. I would describe the firmly-formed tenets of the monists. (50)

If one sees a second object except the self, then he should study the *S'āstras* and listen to [the views contained] in innumerable books. (51)

The Vipras, who study the Institutes of Dakṣha, containing an account of the most excellent duties of all the orders as spoken of duly, repair to the celestial religion. (52)



Even if an inferior person studies and listens to it reverentially, he comes by son, grandson, animals and fame. (53)

If a twice-born person makes this *Dharma S'āstra* listened to by others at the time of a *S'rāddha*, it yields endless fruits and comes to the departed Manes. (54)

THE END.

# SATATAPA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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# S'A'TA'TAPA SAMHITA

## CHAPTER I.

THE *Mahápatákiṇs* who do not perform the penitentiary rites, are born, after their sufferings in hell, with bodies disfigured with the signs [of their crimes]. (1)

The sin-indicating signs appear in every birth but, with the performance of the penitential rites and repentance [for the commission of the sins] they disappear. (2)

The marks of heinous crimes appear for seven births [consecutively]; those of the *Upapátaks* (minor sins), for five; and those of other sins, for three. (3)

The diseases, begotten of the iniquitous deeds of mankind, disappear with proper treatment. They are cured by the recitation of the *Gáyatrī*, adoration of the Celestials, performance of *Homa* and gifts. (4)

A sin, committed in a previous birth, assails people in the shape of a disease after the termination of the sufferings in a hell. It is dissipated by recitation etc., (5)

Leprosy, consumption, gonorrhœa, diarrhœa, obstruction in urination, stone, cough, dysentery, fistula, obstinate ulcers, inflammation of the glands, paralysis, loss of eyes,—these diseases, says the *Smṛiti*, originate from the perpetration of heinous crimes. (6—7)

Dropsy, liver, spleen, colic, ulcer, short-breathing, dyspepsia, fever, cold, forgetfulness, distraction of the senses, *Galagraha* (a kind of disease), bloody tumour, dry spreading itch, are the diseases begotten of minor

sins ; convulsive fits, appearance of circular figures of various sizes on the body, trembling of the body, itches, elephantiasis, *Poonḍarîka* (a kind of leprosy), and other diseases, originate from *Unupata*-sins. The diseases of mankind, heard by [the name of] piles, originate from *Atipapa* (heinous crimes). (8—10)

Various other diseases originate from the combination of sins. Their symptoms and penitentiary rites should be spoken of in due order. (11)

In *Mahapatakas* (gravest sins), [gifts] must be in full ; in minor offences, in half ; in other sins, one should give away a sixth, according to the nature of the disease and proportionate to one's power or otherwise. (12)

The general rule for making a gift of kine and other rites, is this :—In the gift of a cow, it should be of a good nature, with a calf and yielding milk. (13)

In the gift of a bull, it should be endued with auspicious marks and decorated with gold and a piece of white cloth. In the gift of earth, one should give away, unto the twice-born, lands of the measurement of ten *Nivarttana*. (14)

A *Nivarttana* consists of thirty rods, each rod being ten cubits [in length]. Ten *Nivarttanas* make one *Gocharma*. By making a gift [of such a piece of land], one lives gloriously in the celestial region. (15)

Where a hundred *Nishkas* (gold coins) are to be given away, gold, fifty or twenty *Nishkas* in quantity, [should be given] ; in the gift of a horse, one should present a quiet and good-looking animal, bedecked with ornaments. (16)

In the gift of a buffalo, one should give away a she-buffalo endued with a golden weapon. And in a great gift, one should give away an elephant with a golden fruit. (17)

In the adoration of a Deity, one should present a hundred thousand excellent flowers. In the matter of feeding the twice-born, one should offer sweet edibles unto a thousand Brâhmaṇās. (18)

After adoring the Holder of the Trident (S'iva) with a hundred thousand flowers, one should recite the *Rudra-Mantram*. One should recite the *Rudra-Mantram* eleven times. Having performed the tenth part of a *Homa* with oblations of clarified butter covered with *Guggula* (fragrant gum resin), one should perform *A'bhi-sechanam* (sprinkling with water) with the *Varuna-Mantram*. In a *S'ânti*-(pacification) rite, one should pacify the goblins after pacifying the planets. (19—20)

In the gift of paddy, as laid down in the *Smṛiti*, good paddy of the quantity of a *Khâra* (a measure of grain equal to 16 *Dronas*), or of six [should be given], and in the gift of cloth, two pieces of silk raiments with camphor [should be given]. (21)

Having made ten, five, eight, or four, good Brâhmaṇās seated, made up the *Sanikalpa* (determination) according to one's own desire, performed the adoration of Viṣṇu,—one should make presents of kine, according to one's might, unto the twice-born, after having decorated them, proportionate to one's means, with dresses and ornaments. (22—23)

One should then solicit from them, the due penance [for a sin] as punishable [by the king]. Then having duly performed the penitential rite with their permission, one should, again, for completing the same,



properly adore the twice-born persons. Gratified, the Brâhmanâs should accord permission unto one who wishes to perform a religious rite. (24—25)

If the Brâhmanâs desire it, all the faults in the matter of recitation, or in austerity or sacrificial rites disappear. (26)

The Deities honour what the Brâhmanâs say. The Brâhmanâs are at one with all the Deities and their words never prove otherwise. (27)

Fasting, religious observance, pilgrimage, religious austerity, if all these are performed by the Vipras, complete becomes the fruit thereof. (28)

When the earthly deities (*i.e.*, the Brâhmanâs) say that it is well-done, one should carry it on his head after saluting them. [Thereby] he reaps the fruit of an *Agnisthoma*-rite. (29)

The Brâhmanâs are the moving pilgrimages void of water and granting all desires. Persons suffering from the impurity [of sins], are purified by their word-like water. (30)

Having obtained their permission and received their blessings, one should, after feeding the twice-born according to one's might, take one's meals along with one's own kinsmen. (31)

## CHAPTER II.

AFTER serving his term in hell, the destroyer of a Brâhmaṇa, is born afflicted with white leprosy. Therefore, for the expiation of that sin, one should perform a penitential rite. (1)

Five pitchers should be placed filled with five gems, five leaves and covered with a piece of white cloth. (2)

Earth collected from horse-stable, etc., should be placed into them ; they should be filled to the brim with sacred water and contain five bitters and various sorts of fruits. (3)

*Sarvoushadî* (sacred medicinal herbs) should be placed inside them. And they should be placed on each side by the twice-born. One should then place on the middle pitcher, a lotus of eight petals made of silver. (4)

On it, one should place the figure of the four-faced Deity Brahma, made of half-a-*Pala* of gold. (5)

With scents, flowers, incense, etc. the sacrificer, should duly adore it thrice daily with the *Purushasûkta-Mantram*. (6)

Thereupon the Brahmanas, observing celibacy, should gradually, recite their own *Védâs*,—the *Rig-Vêda*, and others, into the pitchers placed in the east and other quarters. (7)

Thereupon after propitiating the planets, one should perform the tenth part of a *Homa* on the middle pitcher with sesame and gold soaked with clarified butter. (8)

Having finished this rite, extending over twelve days, the foremost of the twice-born should sprinkle the sacrificer with water in the altar. (9)

Thereupon one should, proportionate to his means, present kine, lands, gold, sesame, etc., unto the twice-born. Unto the *A'châryya*, he should give the idol. (10)

[He should say :—] “ O ye A'dityas, Vasus, Rudras, Vis'wadevas, Maruts, being gratified, do ye destroy my most terrible sin. (11)

Repeatedly reciting this *Mantram* with reverence, he should beg pardon from the *A'châryya*. By observing this regulation, one suffering from white-leprosy, becomes purified. (12)

The slayer of a cow, after his sufferings in a hell, is born as a leper. His redemption is as follows. He should place a pitcher filled with articles mentioned before. Its body should be pasted with red sandal, filled with red flowers and covered with a red cloth. Having thus made that pitcher red, he should place it in the south. (13—14)

He should then place on it a copper plate filled with powdered sesame; he should place on it the image of Yama, made with gold of the quantity of a *Nishka*. (15)

He should then adore it with the *Purushasûkta-Mantram*, [praying,—] "May my sin be dissipated." One, well-read in the *Sâma-Vêda*, should finish the recitation of the *Saman* near the pitcher. (16)

Having performed the tenth part of the *Homa* with mustard and *Abhishéchanam* (sprinkling with water) with the *Pavamanisûkta*, one should present, unto the *A'chârya*, the image of the King of Righteousness. (17)

"May Yama seated on a buffalo, with a dreadful rod in his hand, the presiding Deity of the south,—may he remove my sin." (18)

Having recited this *Mantram*, one should perform the *Visarjjana*-rite\* He should then spend a month being filled with reverence and faith. The sin of the destruction of a Brâhmaṇa or a cow is dissipated by this penitential rite. (19)

\* The life of a Deity is invoked in the image at the commencement of the worship; and at the end of it, the said life is said to be thrown into water. *Visarjjana* signifies "to throw off."

The destroyer of one's own father is born as an inert;—and that of mother, as a blind person, after undergoing the pangs of a hell. One should, therefore, duly perform the penitential rite. (20)

One should, according to directions, perform thirty *Prajapatyas*. After the termination of the rite, one should make a boat with gold, in quantity weighing a *Pala*. (21)

Then placing a pitcher made of silver, one should keep a copper plate on it. Then an image of the Deity (Vishṇu), bearing the mystic mark of *S'rivatsa*, should be made of gold of the quantity of a *Nishka*. (22)

Covering it with a silk cloth, one should duly adore it. He should then present, unto a twice born person, the boat containing all the requisites. (23)

“O Vâsudêva, O lord of the universe, O thou stationed in all creatures, O thou the destroyer of the calamity of one who bows unto thee, do thou rescue me, who am sunk in the ocean of iniquity.” (24)

Having recited this *Mantram* and saluted it, one should present it (*i.e.*, the image) unto a Brâhmaṇa; one should make presents unto other Brahmanas proportionate to one's means. (25)

The destroyer of a sister is born as a deaf after the termination of sufferings in a hell. In the destruction of a brother, [one is born] as a dumb. The following is the redemption laid down in the *Smṛiti*. (26)

One should, for the expiation of the sin, perform a *Chândrayana*-rite. After the termination of this religious observance, one should make gift of a book with a golden fruit. (27)

Reciting the following *Mantrams*, one should throw off the image of the divine wife of Brahmâ —“O

Saraswati, O Mother of the universe, O presiding Goddess of the words of the *Vēdas*, O great Goddess, rescue me from the sin originating from the iniquitous deeds. A person, slaying a child, is born as one whose children die on birth. (28—29)

For the purification of this sin, one should perform the wedding of a Brāhmaṇa and duly listen to the recitation of [the religious work] *Harivaṃs'a*. (30)

One should then duly recite the *Mahārudra*. Eleven Rudras with six *Āṅgas* pass by the name of Rudra. (31)

The aggregate formed by these eleven, is called *Mahārudra*. Similarly this aggregate of eleven is also called *Atirudra*. (32)

[With this *Mantram*] and ten thousand *Durva*-grass, the tenth part of a *Homa* should be performed. Eleven gold *Nishkas* should be given away as the sacrificial present. (33)

But these eleven *Palas*, one should present unto a twice-born person according to one's means. One should, also, proportionate to one's might, make presents unto other Brāhmaṇas. (34)

[The priest] should make the pair bathe afterwards with the *Varuṇa-Mantram*. [The sacrificer] should give unto the *A'chāryya* clothes and ornaments. (35)

One, killing a cow, is born as a leper and his family becomes extinct. For the expiation of that sin, one should perform a hundred *Prājāpatya*-penances. (36)

After the termination of the rite, one should, after making gifts of lands, listen to the recitation of the *Mahābhāratam*. The slayer of a woman suffers [in another birth] with chronic diarrhœa. He should plant ten *As'wathva*-trees. (37)

He should then give away a small quantity of sugar, and feed a hundred Brahmanas. The destroyer of a king suffers from consumption. The following is his redemption. (38)

By giving away kine, lands, gold, sweetmeats, water, clothes a small quantity of clarified butter and sesame.—by making gifts in this order, the disease of consumption is cured. A man, killing a Vais'ya, is born suffering from blood discharges. (39—40)

Performing four *Prājāpatyas*, one should dedicate paddy [to the quantity of] seven [*Khari*]. The destroyer of a S'ūdra is born as a man suffering from the disease of *Dandāpatānaka* (41)

After performing one *Prājāpatya* one should give away a cow with a money-present. In the destruction of artizans, one is born as being harsh-speeched. (42)

For the expiation of that sin, a white bull should be given away. A person, slaying an elephant, becomes unsuccessful in all works. (43)

Having a palace made, one should place an image of Gaṇés'a, or he should recite the *Gaṇés'a-Mantram* a thousand times. (44)

The gratification of Gana should first be done by the leaves of *Kulatkva*-leaves and barley-cakes. By slaying a camel, one is born with a hoarse voice. (45)

For the purification of that sin, one should present camphor to the quantity of a *palam*. By slaying a horse one is born with a crooked face. (46)

For the expiation of that sin, one should give away sandal wood, one hundred *palas*, in quantity. By killing a she-buffalo, one is born with *Rishmagulma* (a chronic enlargement of the spleen). (47)

By killing an ass, one is born with ass-like hairs on his body. One should [for the expiation of the sin,] present an idol made of gold weighing three *Nishkas*. (48)

By killing a *Tarakshu*-deer, one is born having eyes like those of a crow. For the expiation of that sin, one should give away a cow made of precious stones. (49)

By killing a boar, a person is born with long and projecting teeth. For the purpose of purification, he should make a gift of a pitcher filled with clarified butter and money. (50)

By killing a deer, one is born lame; and a jackal, without foot. By him, a horse made of gold weighing a *Pala*, should be given away. (51)

By killing a goat, one is born with an extra limb. A she-goat covered with a cloth of variegated colours should be given away by him. (52)

By killing a lamb, one is born with jaundice. For purification, he should present unto a Bráhmaṇa one *Pala* of musk. (53)

By killing a cat, one is born with a twany-coloured arm. He should make a present of a pigeon made of gold to the weight of a *Nishka*. (54)

By killing a *S'uka* and a *Sári* (a pair of parrots), a man becomes a stammerer in his next birth. He should present unto a Bráhmaṇa a good scriptural work with money (55)

The destroyer of a crane is born with a long nose. He should give away a white cow. The destroyer of a crow is born earless. He should give away a black cow. (56)

The expiation for the sin of destruction, now spoken of, is for the Brahmanâs. Half of it, in order, should hold good in the case of the Kshatriyas and other [castes]. 57)

## CHAPTER III

A DRINKER of spirituous liquor is born with black teeth. After performing a *Prâjapatya*-rite, he should make seven figures with sugar and give them away for the expiation of his sin. (1)

Having recited the *Maharudra-Mantram*, one should perform the tenth part of a *Homa* with sesame. Then *Abhishékha* (sprinkling with water) should be performed with the *Varuṇa-Mantram*. (2)

The drinker of spirituous liquor is born suffering from *Raktapitta* (discharge of blood from the mouth). For purification he should give away a pitcher [either] filled with clarified butter or one-half filled with honey, together with gold. (3)

By taking a forbidden food, one is born as a worm in the womb. For purification, one should fast on the *Bhishma-Pañchaka*-day.\* (4)

By taking food seen by a woman in her courses, one is born as a worm in the womb. By living on the urine of cow and barley for three nights, one becomes purified. (5)

By taking food touched by a person who ought not to be touched, one is born as a worm in the womb. By fasting for three nights he is freed from that sin. (6)

---

\* Five days from the eleventh to the fifteenth in the bright-half of the month of Kârttika, sacred to Bhishma.



By putting obstacles in another's feeding, one is born with dyspepsia. He should, as a penance, duly perform a hundred thousand *Homas*. (7)

He, who partakes of bad food, a good article being available, gets his digestive power impaired. He should perform three *Prâjâpatyas* and feed one hundred twice-born persons. (8)

The administrator of poison becomes subject to cold. He should give away ten milch-kine. He, who obstructs a high road, suffers from the disease of foot. He should make the gift of the horse. (9)

A wily person, after sufferings in hell, is born with the afflictions of Asthma and Bronchitis. One thousand *Palas* of clarified butter should be given away by him. (10)

A wicked person becomes subject to epilepsy. For the expiation of the sin, he should, after performing *Brahmakurcha*-penance, give away a cow with a money gift. (11)

By giving pain to another, one is born as a sufferer of colic. For the expiation of that sin, he should give away edibles and recite the *Rudra-Mantran*. (12)

By putting fire to a forest, one is born as suffering from diarrhœa attended with blood purging. For the expiation of that sin, a fig-tree should be planted by him. (13)

He, who passes urine even once in a temple or in water, is afflicted with the diseases of the rectum (as piles, fistula, etc.,)—diseases as dreadful as the sin itself. (14)

Diseases of the rectum are cured by the adoration of the deities for a month. gift of a couple

of kine, and the performance of one *Priyāpatya*-penance. (15)

Liver, spleen and dropsy are the diseases which originate from procuring abortions. For their cure the following penitential rite is laid down in the *Smṛiti*. (16)

In these [diseases] one should present unto a Vipra a *Ṣaḍdhenu*, according to the regulation, with three *Palas* of either gold, silver or copper. (17)

He, who breaks an idol, is born without any residence of his own. He should pour water on a *As'wathā*-tree daily for a year. (18)

He should then perform the nuptials of the *As'wathvā*-tree according to the regulations of his own family. Then he should establish the image of the Deity of Impediments (*Ganés'a*) duly adored. (19)

He, who gives vent to foul words, is born with a broken limb. He should give unto a twice-born person two *Palas* of silver and two pitchers filled with milk. (20)

He, who vilifies others, becomes bald-headed [in another birth]. He should make a gift of a cow with gold. He who laughs at others, is born with one ear. He should make a gift of a cow with pearls. (21)

He, who shows partiality in an assembly, is born suffering from paralysis. He should make a gift of gold, three *Nishkas* in weight, unto one who wends truthful ways. (22)

#### CHAPTER IV.

THE pilferer of a Vipra's gold is born, after the sufferings in a hell, as the destroyer of his own family. After

performing three *Chāndrāyaṇas*, he should make a gift of a hundred gold coins. (1)

The pilferer of copper is born, after [serving his term in] hell as suffering from *Oudumvara* a kind of leprosy) After performing one *Prājāpatya*, he should make a gift of a hundred *Palas* of copper. (2)

The stealer of bellmetal becomes subject to the disease of *Ṭoonḍarika* (a kind of leprosy). Having bedecked a twice-born person with ornaments, he should make a gift, unto him, of a hundred *Palas* of bell-metal. (3)

The pilferer of brass is born with twany-coloured eyes. Fasting on an *Ekādas'ī*-day and bedecking a good Brahmana with ornaments, he should present unto him one hundred *Palas* of brass. (4)

A person, pilfering pearls, is born with twany-coloured hairs. Fasting, he should give away a hundred pearls according to proper regulations. (5)

A person, stealing tin, is born suffering from eye-diseases. Fasting for a day, he should give away one hundred *Palas* of tin. (6)

A person, pilfering lead, is born as suffering from head-diseases. Fasting for a day, he should give away one *Dhenu* weight of clarified butter according to the proper regulations. (7)

A person, stealing milk, is born as a diabetic patient. He should duly give, unto a Brāhmaṇa, milk one *Dhenu* in weight. (8)

By stealing milk curd a person is born insane. For purification, curd, one *Dhenu* in weight, should be given by him unto a Vipra. (9)

A stealer of honey is born as being subject to

eye-aiseses. After fasting, he should give, unto a twice-born person, honey, one *Dheuu* in weight. (10)

A stealer of sugarcane-preparation (becomes subject) to *Gulma* (chronic enlargement of the liver or spleen) For the expiation of that sin, molasses, one *Dhénu* in weight, should be presented by him. (11)

A person, stealing iron, is born with spotted limbs. Fasting for a day, he should give away one hundred *Palas* of iron. (12)

A person, stealing oil, suffers from itches, etc. Fasting, he should give, unto a Vipra, two pitchers filled with oil. (13)

By pilfering uncooked rice, one is born without teeth. He should present images of the twin-As'wins made of two *Nishkas* of gold. (14)

By pilfering cooked rice, one is born with a disease on the tongue. He should recite the *Gâyatri* for a hundred thousand times and perform the tenth part of a *Homa* with sesame. (15)

A person, stealing fruits, is born with ulcerated fingers. He should give unto a twice-born person ten thousand fruits of sorts. (16)

By pilfering betel-leaves, one is born with white lips. He should give away two most excellent *Vidrumas* (corals) with money presents. (17)

A person, stealing vegetable leaves, is born with black eyes. He should give unto a Brahmana two most precious sapphires. (18)

By pilfering trunks or roots, a person is born with a shortened hand. A temple for a Deity or a garden should be made by him according to his might. (19)

By pilfering scents, one is born with limbs emitting

foul smell. He should offer oblations of a hundred thousand lotuses to the Fire. (20)

A person, pilfering wood, is born with a palm always perspiring. For purification, he should give, unto a learned person, a *Kusumbha*-flower, two *Palas* in size. (21)

The pilferer of learning and books is born dumb. He should give unto, a Bráhmaṇa, works on Nyáya (Logic) and *Itihāsa* (History) with money presents. (22)

The stealer of a cloth suffers from leprosy. He should give, unto a Bráhmaṇa, the image of Brahmá, made of gold, a *Nishka* in weight and two pieces of cloth. (23)

The pilferer of wool is born with profuse hairs on his body. He should give, unto a twice-born person, an idol of Fire, made of gold, one *Nishka* in weight, together with a blanket. (24)

By pilfering silken fibres, a man is born without hairs on his body. For the purposes of purification, a cow should be given by him unto a twice-born person. (25)

By stealing medicinal herbs one is born suffering from the disease of *Suryāvarta*. He should, for a month offer *Arghya* to the sun and give away gold. (26)

The pilferer of crimson-colored raiment and corals suffers from acute gout. He should give away a she buffalo with a cloth and precious jems. (27)

The pilferer of a Vipra's jewels is born son-less. For the purpose of purification the recitation of the *Mahārudra-Mantram* should be done by him. (28)

Here are laid down all these regulations which, one, whose child dies after birth, should perform. He should

duly perform the tenth part of a *Homa* with *Palasa* twigs. (29)

Various fevers originate from the stealth of articles belonging to a deity, such as fever, great fever, *Rudra* fever, and *Vishnu* fever. (30)

One should recite into ears *Rudra-mantram* in a [simple] fever, *Mahārudra* in a high fever, *Atirudra* in a *Rudra* fever, and twice the latter in a *Vaishnava* fever. (31)

The stealer of various other articles is born suffering from chronic diarrhœa. By him, according to his might, shall be given boiled rice, water, raiments and gold. (32)

## CHAPTER V.

THE generative organ of a person disappears who knows his mother. By cohabiting with a *Chandala* woman one is born without testes. (1)

For the expiation of that sin, one should place a pitcher in the north covered with a crimson cloth and decorated with crimson-coloured garlands. (2)

On it one should place, in a bell metal vessel the image of the god of riches, seated on a man and made of gold to the weight of six *Nishkas*. (3)

He should adore, with the *Purusha-S'ukta Mantram*, the giver of riches having an universal form. A *Vipra*, conversant with the *Atharva-Vêda*, should recite *Atharvân*. (4)

Having made an idol of gold, twenty *Nishkas* in weight, and adored it, one should dedicate it unto a *Vipra* saying, "I am freed from my sin." (5)

May the beautiful deity, the lord of *Niahis*, the beloved friend of Shankara, and the presiding deity of the quarter belonging to the moon, destroy my sin (6)

For the purification of the sin encompassing the destruction of the generative organ and the testes, one should recite this *Mantram* and duly give the image unto the *A'chārya*. (7)

By violating a preceptor's bed one is born suffering from difficult urination. Its expiation shall be effected by rites pointed out by the Scriptures. (8)

On an auspicious day one should place a pitcher, in the West, covered with a blue cloth and decorated with blue garlands. (9)

On it one should place, in a copper vessel, the image of the deity Varuna (the god of water), the lord of aquatic animals, made of gold, six *Nishkas* in weight. (10)

With the *Purushu-S'ukta Mantram* he should adore Varuna of the universal form. A Brāhmaṇa, conversant with the *Sāma-vēda*, shall recite *Sāman* there. (11)

Having made an idol of gold with twenty *Nishkas* of gold and adored it, he should give it unto a *Vipra* saying "I am freed from sin." (12)

May the divine Varuna, the lord of aquatic animals, the sanctifier of the universe, the pilot in the ocean of the world, purify me. (13)

Having duly recited this *Mantram* and decorated the idol, one should present it unto the *A'chārya* for the cure of difficult urination (14)

By knowing one's own daughter, one is born with black leprosy. By knowing one's own sister one is born with yellow leprosy. (15)

For averting its action, one should place a pitcher, in the east, covered with a yellow cloth and decorated with yellow garlands. (16)

Thereon he should place, in a golden vessel the image of the king of the celestials, of the worlds of the thunder-bolt, made of six *Nishkas* of gold. (17)

He should adore Vāsava, having a universal form, with the *Purusha-S'ûkta Mantram*. There the *Yayush*, *Sama* and the *Rig-Veda* shall be recited. (18)

Having made a golden idol with ten *Nishkas* and worshipped it, he should present it unto a Vipra saying, "I am freed from the sin." (19)

May the king of the celestials, the weilder of the thunder-bolt, the abode of Vishnu, the performer of a hundred sacrifices, and the possessor of a thousand eyes, dissipate my sin. (20)

Having duly recited this *Mantram*, he should present unto the *A'chârya* the image of the thousand-eyed deity for the expiation of that sin. (21)

By knowing a brother's wife one is born with an incurable leprosy with fingers and toes falling off. By knowing a son's wife one is born with black leprosy. (22)

By him, for the expiation of the sin, shall be performed a half of the penance mentioned before. A tenth part of the Homa shall be performed, in every case, with sesame, soaked with clarified butter. (23)

From cohabitng with women, who should not be known, originates the disease of *Dhruvamandala* (a kind of leprosy). Having made image of a cow with iron, to the size of sixty sesame, carrying a load of cotton, with bellmetal adders and with a calf, one should duly present it unto a Vipra, and recite the *Mantram*



"May the mother Surabhi, daughter of Vishṇu, destroy my sin." (24—25)

From cohabiting with a female ascetic originates the disease of stone in the bladder. One should perform a penitential rite for the expiation of that sin. (26)

He should give unto a learned Brāhmaṇa, as laid down in the *S'āstras*, one *Dhenu* of honey as well as a hundred *dronas* of sesame accompanied with gold. (27).

By knowing one's father's sister one is born with an ulcer on the right half of the body. Expiation shall be performed by him by making gifts of goats according to his might. (28)

By knowing a maternal uncle's wife one is born as a haunch-back. By making the gift of a black antelope skin one should perform the penitential rite. (29)

By knowing a mother's sister one gets ulcers on the left part of the body. By him redemption shall be effected by making gifts properly. (30)

By knowing a dead wife one is born as one whose wife dies. For the expiation of that sin he should celebrate the nuptials of a Brāhmaṇa. (31)

By knowing a woman of his own family one is born with fistula in ano. By him redemption shall be effected by a careful gift of a She-buffalo. (32)

By cohabiting with a female ascetic a person is born suffering from gonorrhœa. He should recite the *Rudra-Mantram* for one month and give away gold according to his might. (33)

By knowing one's own wife who is initiated, one is born suffering from the vitiation of blood. For the expiation of that sin he should perform *Prajapatyas*. (34)

By knowing the wife of a person belonging to his own caste, one is born suffering from the ulceration of the heart. For the expiation of that sin he should perform two *Prājāpatyas*. (34)

By knowing the wife of a person belonging to his own caste, one is born suffering from the ulceration of heart. For the expiation of that sin he should perform two *Prājāpatyas*. (35)

By cohabiting with a beast, one is born suffering from urinary diseases. For self-purification he should give two plates filled with sesame (36)

By cohabiting with a mare, one is born suffering from constipation of the bowels. For expiation he should bathe S'iva for a month with a thousand lotuses. (37)

These diseases undoubtedly affect men after the termination of their residence in hells. Likewise they affect women who associate with similar men. (38)

## CHAPTER VI.

THOSE who have been killed by a horse, boar, horns, [by falling down from] a mountain, tree, or an elevated place, by a cart, fire, wood, weapon, stone, poison or hanging. (1)

Those killed by being wounded by a tiger, serpent, elephant, a king, thief, enemy, or a leopard ; those killed by a wood or a dart ; those for whom no purificatory rites have been performed. (2)

Those killed by cholera, by having rice-balls stuck in the throat, and long standing diarrhoea ; those killed

by being possessed by *S'ākini*\* and other evil Grahas (planets); (3)

Those dead being unworthy of being touched, or suffering from impurity or having no sons—those dead under the following thirty five conditions do not come by a better condition. (4)

The three generations upwards from the father are entitled to *Piṇḍas* (the remnants of the food sticking to the hand after offering funeral oblations to the first three ancestors), three upwards that are *Nāndimukhās* i.e., to whom a *S'rāddha* is performed on a festive occasion; three upwards that are called *A'srumukhās*. (5)

Being gratified these twelve orders of *Pitṛis* (departed manes) grant children; if they are not placed in proper condition they destroy children. (6)

The ten killed by tiger etc., are destructive of conception; the twelve, killed by weapons etc., destroy the foetus. (7)

The ten or twelve, killed by poison, etc., destroy a boy one year old. A departed man, dead without any issue, creates childlessness. (8)

He, who cohabits with a maiden, is killed by a tiger; the administrator of poison, by a snake; the mischief-maker of a king, by an elephant. (9)

The destroyer of a royal prince [is killed by the king]; and the destroyer of an animal, by a thief; he who creates dissensions amongst friends, by an enemy; and one of the conduct of a crane, by a wolf. (10)

The destroyer of a preceptor [dies] on the bed; an envious person, being divorced from purificatory rites; one committing mischief unto other, without any

A kind of female being attendant on Durgā (supposed to be a demon or fairy).

*Saṁskara* (cremation etc) ; and the pilferer of a trust money [is killed] by a dog. (11)

One, who kills another by a noose, is killed by a boar in a forest ; one making a cloth by killing an insect is killed by an insect (12)

One, who is inimical towards S'ankara, [is killed] by a horned animal ; and a wicked man by a cart ; the stealer of lands, by falling down from an elevated place ; and one who obstructs a sacrifice, by fire. (13)

The stealer of sacrificial presents [is killed] by forest fire ; the vilifier of the *S'ruti*, by weapons ; the vilifier of the twice-born, by a stone ; and one who gives evil tendency, by poison. (14)

He, who commits injury [is killed] by hanging ; the breaker of a bridge, by water ; the filferer of the royal rod, by worms ; and the stealer of iron, by chronic diarrhœa. (15)

He who works with pride, is killed by *S'ākini* and other evil spirits One studying the *Védās* on an interdicted day is killed by a thunder-bolt. (16)

The pilferer of the sacred books dies touching an article that shall not be touched. The seller of wine dies degraded ; and the pilferer of a Bráhmaṇa's cloth, childless. (17)

The penances for all those persons shall in due order be spoken of One should make with gold, one *Nishka* in weight, the image of a male being of the form of a *Preta* (the Regent of the dead having four arms, with a rod in hand, seated on a buffalo). He should make a *pinda* (funeral cake) to the size of a *prastha* with flour and black sesame. (18—19)

He should place a pitcher filled with honey, clarified butter, and sugar, and containing a golden ear-ring, the

base of which is not black, containing five leaves, covered with a black cloth and consisting of *Sarbaushadhi* (lit :—all cure). Thereon he should place a plate filled with paddy and fruits. Then he should place on it seven kinds of paddy with fruits. Having placed the image of the *Preta* on the pitcher he should adore it (20—22)

He should daily offer libations of milk with the *Purusha-S'ûkta Mantram*, and then one, conversant with *Vedas*, should recite in the pitcher the *Rudra-Mantram* with six divisions. (23)

Similarly, one should celebrate the adoration etc., of Yama with *Yama-S'ûkta*. For self-purification the recitation of the *Gâyatri* should be performed. (24)

Having propitiated the planets before, he should perform the tenth part of *Homa* with sesame. Then with water sacred to the *Pitris* he should offer sesame and water, and *pin̄das* unto the *Preta*, of unknown family and name. Then he should recite the following *Mantram* : " I offer this *pin̄das* consisting of sasame, honey and clarified butter unto that *Preta*, who is troubling me. Then in honour of the *Pr̄eta*, he should dedicate unto Vishnu twelve black pitchers filled with water and containing a plate of sesame. Then he should sprinkle the *A'chârya* and his wife with the water of the pitcher consecrated with the *Varuna Mantram*, " *S'uchirvarâyudhadhara*" (holder of pure and most excellent weapon). Then the sacrificer shall offer the final present unto the *A'chârya*. (25—29)

Then offerings should be made unto Narayana according to the decisions of the *S'âstra*. This is the general regulation, spoken of for these who die under internal conditions. (30)

Special regulations should be known again in cases of persons killed by tigers. If a person is killed by a tiger for him should be performed the nuptials of another's daughter. (31)

In case of a snake-bite offerings should be given unto snakes; presents of gold should be made in all cases. One being killed by an elephant one should give away an idol of an elephant made of gold, four *nishkas* in weight. (32)

For one being killed by the king, one should give away a golden figure of a male being; a cow, for being killed by a thief; and a bull, by an enemy. (33)

For one being killed by a wolf, one should give away gold according to his might. On a person dying in bed, a bed made of cotton with an image of Vishnu made of gold, one *nishka* in weight, lying on it, should be given away. For one dying in an impure state, an image of Hari, made of gold, two *nishkas* in weight [should be given away] (34—35)

For one dying without the purificatory rites being performed unto one, the nuptials for a bachelor should be performed. A person being killed by a god, one should bury some money, according to his might, under earth. (36)

For a person killed by a boar one should give away a buffalo, accompanied with a money-gift. For one killed by worms one should present food made of wheat unto the twice-born. (37)

For one killed by a horned animal one should give away a bull covered with a cloth. For one killed by a cart one should give away a properly equipped horse. (38)

For one killed by falling from an elevated place one should give away a *Dhânya Giri*. For one killed by fire one should give away sandals according to his might. (39)

For one killed by forest-fire one should call a meeting in his house; and for one killed by a weapon one should give away a she-buffalo accompanied with a money present. (40)

For one killed by stone one should give away a milch-cow with a calf. For one killed by poison one should give away lands containing cultivated fields. (41)

For one killed by hanging one should give away a milch-cow; and for one killed by water one should give away the image of Varuna made of gold, three *nishkas* in weight. (42)

For one killed by [falling down] a tree one should give away a golden tree accompanied with a gold coin. For one killed from chronic diarrhœa, one, being se-restrained, should recite the *Gâyatri* for a hundred thousand times. (43)

For one killed by a S'âkini or any other evil spirit, one should duly recite the *Rudra Mantram*. For one killed by a thunder-bolt one should make gifts of learning. (44)

For one dead by touching an article that should not be touched, one should complete the recitation of the *Vêdas*. For one dead while touching a degraded caste one should give away books on sacred literature. (45)

For one dying in a degraded state one should perform sixteen *Prâjâpatyas*. For one dying childless one should perform ninety *Krichchhas* (distressing penance) (46)

For one killed by a horse one should give away a horse made of gold, three *nishkas* in weight. For one killed by monkey one should give away a monkey made of gold. (47)

For one dying of cholera one should treat a century of Brâhmanas with sweet edibles. For one killed by fire sticking to the throat one should give away a *dhenu* of sesame. (48)

For one dying of a disease of the hair one should perform eight *Krichchhas*. According to this regulation one should perform the funeral rites for them. (49)

Thereupon being freed from the condition of a *preta* (dead) the gratified *Pitris* (departed manes) grant sons, grand-sons, longevity, health and wealth. (50)

Here ends the [account of the] fruits [of various] acts given by S'atâttapa to his disciple S'arabhangâ accosting him with humility. (51)

THE END.





# LIKHITA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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## LIKHITA SAMHITA'

SACRIFICE or other religious rites, and the digging of tanks, etc., shall be performed with care by a Bráhmana. By *Ishta* (religious rite) one attains to the celestial region, and by *Purtta* (digging of tanks, etc.,) one attains to emancipation. (1).

[Such a tank at least be excavated] that sacred water may lie on earth at least for a day; that, (*i.e.*, a tank) in which the thirst of a cow is satisfied, rescues seven generations. (2)

By planting trees a mortal attains to those regions which are described [as being attainable] by the gift of lands or kine. (3)

He, who reexcavates and restores delapidated wells; tanks, lakes, and temples, reaps the fruits of *Purtta* acts. (4)

Adoration of the sacred Fire, ascetic austerity, truthfulness, the protection of the *Védas*, hospitality, and the worship of the Vis'wadevás are spoken of as *Ishta*. (5)

The [three] twice-born castes have equal rights in both *Ishta* and *Purtta* works. A S'udra is entitled to [perform] *Purtta* [works] but not Vedic rites. (6)

As long as the bone of a man exists in the Ganges water for so many thousands of years he lives gloriously in the celestial region. (7)

One should offer libations of water in water unto the celestials and the *Pitris*. For those dead without going through the purificatory rites one should offer libations of water on land. (8)

The deceased, for whom a bull is let loose on the eleventh day, is released from the region of the dead, and goes to that of the *Pitris*. (9)

Many sons should be sought for, because one of them at least may happen to go to Gayā, or celebrate a horse-sacrifice, or dedicate a *Neela* bull. (10)

If one, after entering Beneres, leaves that place on any occasion and goes elsewhere, the *Bhutas* (spirits) laugh, striking their palms, amongst themselves. (11)

The person naming whom one offers a *pinda* at *Gayas'iras*, goes to the celestial region, if stationed in a hell; and attains to emancipation, if residing in the celestial region. (12)

One takes him, whether he be his own relative or an out-sider, to the eternal region of Brahman, by naming whom he offers a *pinda* at any place in the sacred shrine of Gayā. (13)

That which has a crimson colour, white hoofs, tail and head, is called in the *Smṛiti*, a *Neela* bull. (14)

The first, twelve monthly, two six monthly and the annual, ones,—these are the sixteen *S'rāddhas* (15)

The *Pis'achahood* of the person, for whom these sixteen *Ekoddhistha S'rāddhas* are not performed, remains fixed even if a hundred [annual] *S'rāddhas* are offered. (16)

After the performance of the *Sapindikaraṇ S'rāddha* a twice-born person should perform, every year, the *Ekoddhisthas* on days of their death, separately for his father and mother. (17)

Every year, for the gratification of one's father and mother, one should perform a *daiva* (rite for the deities) and offer one *pinda* only (18)

On the last day of a month, on the two eclipses, on a *Parva*, and on *Mahalaya* three *pindas* should be offered, and one on the day of death. (19)

If a twice-born person performs the *Pārvana S'rāddha* neglecting the *Ekoddhīstha*, know that as fruitless; and he is known as the destroyer of his father. (20)

After the performance of the *Sapīṇḍakaraṇ*, [the annual *S'rāddha*] should be celebrated according to the Regulation of the *Pārvana* for him who dies on an *Amavasyā* day in the *Pitri* fort-night (the dark half of *Bhadrapada*). (21)

[He who dies] after holding the triple staff, does not come by the condition of a *pretā* (deceased), on the eleventh day of his death a [*S'rāddha*] should be performed according to the *Parvana* regulations. (22)

A twice-born person should offer daily a pitcher filled with water for him for whom a *Sapīṇḍakaraṇ* subsequent to the annual [*S'rāddha*] is laid down in the *Smṛiti*. (23)

On the day of her death, with one [*pinda*] a *Sapīṇḍakaraṇ* for a woman should be performed by her husband. It should be mixed with that for the paternal grand-mother. The latter living, it should be mixed with that for her mother-in-law, or grand-mother-in-law. This is the fixed rule. (24—25)

After the termination of the nuptial rite, and on the night of the fourth day, a woman becomes one with her husband, in a *pinda*, *gotra* (family), and impurity consequent upon births and deaths therein. (26)

At the seventh *pada* (foot-step)\* after marriage a

\* The seven steps at a marriage (the bride and bride groom walk together seven steps after which the marriage becomes irrevocable).



woman becomes divorced from his own family. Gifts, and the offering of *pindas* and water should be done [according to the regulation of] her husband's *gotra* (family). (27)

By taking the name of the two in every *pinda* it should be offered for the two mothers. Three *pindas* should be offered for the six. The giver, by doing so, does not become stupefied. (28)

Even if he be a Bráhmaṇa, conversant with *Mantras*; and affected by physical sins as well as those affecting a row (diners), still Yama calls him sinless; and such a person is the sanctifier of the row (29)

The residue of the oblation offered to the Fire, one should place in a *Pitrī* vessel and distribute amongst the *Pitris*; he should never put it in a vessel for the Vis'wadevās. (30)

If a Vipra, who does maintain the Sacred Fire, performs a *Pārvana S'rāddha*, he should always perform fearlessly that for his ancestors in the maternal line. (31)

*Ekoddishtha* and not a *Pārvana S'rāddha* should be offered unto them, men or women who die sonless (32)

On the self same *Tithi* on which a twice-born person dies, gifts and the offering of funeral cakes and water should be made unto him. (33)

Birth-day ceremony and *Abisheka* (consecration by sprinkling water) should never be done in the redundant month. But the *S'rāddha*, preceding the annual one, may take place in the redundant month. (34)

That month is considered interdicted for every rite. In the other (*v.e.*, pure) part of the month and in the same *Tithi* any rite may be performed. (35)

One may daily cook rice with the fire, kept in the house, or with an ordinary one. It is laid down that *Homa* should be performed in that fire with which rice is cooked. (36)

One should zealously offer oblations every day to the *Vaidik* and *Laukika* (ordinary) fire. By [offering oblations] to the *Vaidika* one attains to the celestial region, and those to the *Laukika* dissipate sins. (37)

He, who does not preserve the sacred fire, should offer oblations to the Fire reciting the *S'akala Mantram* preceded by *Vyahroti*, and then, distributing food amongst the *Bhutas* (evil spirits), should himself take meals. (38)

He should not touch the food so long the Brahmanas are not dismissed. He should then perform *Grihavalī*. This is the established religious ritual. (39)

*Darbhas* (grass), black antelope skins, *Mantras*, and Brahmanas, in particular, never become desecrated, so they may be employed repeatedly. (40)

A twice-born person should always, with a *Kus'ā* in his hand, drink water and rinse his mouth. It is not considered as sullied as the residue of his meals. This is always the regulation. A *Kus'ā* is as unsulliable as the hand. (41—42)

The blades of *Kus'ā* grass should be caught hold of with the left hand, and the mouth should be rinsed with the right. The ignorant, who do not retain *Kus'ās* in their left hands on the occasion, are supposed to rinse their mouths with blood. (43)

*Kusa* blades fastened with the waist-knot of a wearing cloth, or with the strings of a holy thread should be always regarded as unsullied, in as much as they are as pure as the body itself. (44)

*Kus'ā* blades in touch with the *Piṇḍas* dedicated to one's departed manes, or with any kind of excreted matter, as well as those used in offering libations of water to *Pitṛis*, should be rejected as unclean. (45)

One should practise *Brāhmacharyam* (absolute continence) on the occasion of celebrating a *Pārvana* or *Ekoddishṭa S'rāddha*, as well as in connection with celebrating the one which is undertaken with the sole object of propitiating one's departed manes. (46)

Oblations should be first given to one's departed manes on the mother's side, then to those on the father's side, and thereafter to those on the maternal grand-father's side,\* in connection with the celebration of a *Vṛiddhi S'rāddha* (offerings made to one's departed manes on prosperous occasions such, as the birth of a son, etc.) (47)

*Kratu* and *Dakṣha*, *Vasu* and *Satya*, *Kāla* and *Kāma*, *Dhuri* and *Lochana*, and *Pururavā* and *Madra-vasa*, are, in couples, styled as Vishwadevās. (48)

May the mighty Vishwadevās, of illustrious fate, come, and grant us the boon in respect of the celebration of those *S'rāddhas* of which they have been respectively ordained to act as the presiding deities. (49)

*Kratu* and *Dakṣha* are the Vishwadevās, who should be invoked to preside over an *Ishta S'rāddha* ceremony. (A *S'rāddha* celebrated for the fruition of any earthly desire). *Vasu* and *Satya* are the Vishwadevās, who should be invoked in connection with a *Deva S'rāddha* (*S'rāddha* celebrated in honour of the gods.) *Kāla* and *Kāma* are the Vishwadevās, who should be addressed

\* A *Sāma Vēdi Brāhmaṇa* need not make any offering to manes on his mother's side (*Mātri pakṣha*) in connection with a *Vṛiddhi S'rāddha*. This is the regulation :—Tr.

on the occasion of an *Agni Kāryaya* (oblation to the Fire god), *Dhuri* and *Lochona* in respect of *Ambara Karyayam*, and *Pururavā* and *Madravasa* in connection with a *Parvana S'rāddha* (the general ceremony of offering oblations to all the manes on dayṣ of *Parvana* such as, the new moon, etc.) (50)

A wise man should not wed a girl without an uterine (or step-brother) of her own and whose father's name is not known, apprehending lest she might have been previously given away as a *Putrikā*. (51)

"I give this daughter, who has got no uterine brother of her own, duly bedecked with ornaments, to you. The male child begotten on her person shall be a son of mine." The girl, who is thus given away, is called a *Putrikā*. (52)

The son begotten on a *Putrikā* daughter should first offer oblations to his mother, then to his mother's father, and then to his father's father. (53)

He, who feeds (offers oblations to) his departed manes in earthen vessels on the occasion of a *S'rāddha*, is consigned to hell in the company of the invited Brahmanas and the priest officiating at the ceremony. (54)

Earthen vessels may be substituted for other kinds of utensils, on the occasion, with the permission of the congregated Brahmanas, provided they be first smeared with clarified butter. Such earthen vessels are not impure. (55)

The departed manes of a person, who himself, having performed a *S'rāddha*, dines, that day, out of greed, in connection with another's *S'rāddha*-ceremony, stand deprived of oblations and libations of water, and come by a worse condition in the nether regions. (56)

The departed manes of a person, who himself having performed a *S'rāddha*, or having dined in connection with one done by another, travels, that day, more than a distance of one *Krosha* (two miles); eat dust for a whole month reckoned from that date. (57)

Having performed a *S'rāddhā* ceremony, one should refrain from doing the following eight things, *viz.*, eating a second time that day, travelling, carrying a weight, reading, sexual intercourse, giving or taking of any gift, and performance of a *Homa*. (58)

By travelling (under the circumstance) one is born as a horse in one's next birth; by eating a second meal, a crow; by doing any work, a slave; by knowing a wife, a hog. (59)

One should first drink a little water consecrated by ten times reciting the *Sāvitrī Mantra*, and after that attend to one's daily *Sandhyā* rite. By so doing one is absolved from all sins incidental to doing forbidden acts [under the auspices of a *S'rāddha* ceremony]. (60)

An act of *Japa*, *Homa*, or gift-taking not performed by one in wet-clothes, or without covering one's knees, proves abortive (in respect of its religious merit.) (61)

A rite of *Chāndrāyana* penance should be practised before celebrating an *A'dya S'rāddha*; a *Parāka Vrata*, in connection with a monthly *S'rāddha*; a *Taptā Krichchha Vrata* in connection with the one which is practised at the close of every third week (*Tripaksha*) or of a complete month, or of the first six months of a year; a three night's fast, in connection with the one to be performed on the completion of the second-half of the year (*Uttardika*); and one night's (one day and night) fast, in connection with the celebration of a

*Sapindakarana* ceremony (A *S'rāddha* ceremony, celebrated on the completion of a year from the date of the death of a deceased person, or earlier, if happens to be performed in connection with any special act such as, the marriage or *Upanayana* of any of his sons or daughters, etc., and which is supposed to liberate his spirit from the mansions of the *Pretas*). Unclean-ness incidental to an act of helping in the cremation of a dead body is removed by practising a *Pāda Krichchha* (quarter part of a *Krichchha Vrata*) penance for a month from the date of the cremation. (62—63)

A rite of *S'raddha* should not be performed unto the spirit of a suicide, nor of one, either dead through the curse of a Brāhmaṇa, or killed by a snake, lizard, or a fanged or horned animal (64)

By touching the corpse of a person killed by a cow, or a Brāhmaṇa, or dead from the effects of voluntary strangulation, a Brāhmaṇa is reborn as a cow, or a horse. The contact of such a dead body is interdicted. (65)

The cutter of a noose or of a chord of binding strings as well as the one guilty of incendiarism, should expiate his guilt by practising a *Tapta Krichchha* penance. This is ordained by the patriarch Manu. (66)

The performance of a *Tapta Krichchha Vrata* consists in living on a little warm water alone for the first three days; on a little warm milk alone for the second three days; on a little warm clarified butter alone for the third three days; and on air alone for the last, or fourth three days of the entire term of the penance. (67)

The man, in remembrance of (whose guilt), one, who has been robbed of a wife, field, house, cow, land, or

gold, suffers self-immolation, should be regarded as a *Brāhmaṇaghāti* (Brahmanicide) (68)

There is atonement for the guilt of an abettor or accomplice of a ravisher of female chastity. The ravisher alone should be regarded as *Brahmaghāti*. (69)

By unwillingly partaking of boiled rice (*lit.* any kind of food) in a *Chandala's* house, as well as of that prepared by a fallen or degraded person, one should live on water alone for a fortnight. The term of the penance should be extended to a month in cases where the delinquency has been knowingly committed. (70)

The touch of a fallen *yogin* should be expiated by an ablution; that of the residue of the meals of the degraded by the performance of a *Prajāpatya Vratam*. (71)

Killing of a *Brāhmaṇa*, wine-drinking, theft of gold to the weight of more than eighty Ratis, and defiling one's preceptor's bed\* are the four cardinal sins, the fifth being the one born of the company of such a sinful person (72)

By helping a sinner falling under any of the five preceding categories in matters of expiation, either out of affection, greed, fear, or ignorance, one commits the same sin as the sinner seeking such expiation. (73)

A *Brāhmaṇa* happening to touch before washing his mouth after eating another similarly circumstanced as himself, should bathe that moment and rinse his mouth with water, whereby he would be clean again. (74)

A man commits no sin by marrying before his elder brother's marriage where the latter is either a hunch-

\* *Guru-talpaga*—means the defiler of a preceptor's bed; but the scholiast interpretes the term as signifying an act of knowing one's step mother. —T.

back, dwarf, eunuch, or idiot, or is deaf, dumb born-blind, or of indistinct speech. (75)

On one's elder brother happening to loose his virility, or to have resorted to the practice of *yoga*, or to a life of asceticism, or to be degraded in life on account of a sojourn to a country a residence wherein is considered degrading (*i.e.*, supposed to degrade a man in society), one is at liberty to marry even before the marriage of such an elder brother. (76)

A penitential rite, similar to that laid down in connection with an act of cow-killing, should be practised by one who sells horses or elephants for money, or mischievously fills up a tank or well, or fells or cuts down a tree. (77)

All the hairs of the body should be shaved in cases where a penance to the extent of a *Pāda* (quarter) measure would be found to be enjoined. In two *Pādas* or half penances, the penitent should shave his mustaches only; all the hairs of the head excepting the tuft on the crown, in three legged (*Tripāda*) or three quarter penances; and the hair of the entire head in full or four-footed ones. (78)

An act of ablution is the expiation for touching boiled rice prepared by a *Chandāla*; a *Prājāpatya Vrata*, for touching the remnants of his meal. (79)

A *Prājāpatya Vrata* is the penance for a Bráhmana unwillingly drinking water out of a *Chandāla's* cup or water vessel, and vomiting or belching out the same immediately after drinking. (80)

A *Krichchha sântāpana* instead of a *Prājāpatya Vrata* would be the expiatory penance in his case if the water is not ejected out of, and retained and digested in, the stomach. (81)



A Brahmana should practise a *Krichchha Sāntāpana Vrata*; a *Kshatriya*, a *Prājāpatya Vrata*; a *Vaishya*, a half *Prājāpatya*, and a *S'udra*, a quarter part of the last named penance. (82)

A woman in her periods, happening to be touched by a dog, hog, or crow, should observe a single night's fast, and regain her cleanness by taking *Pañchagavyam* (cowdung, cow's urine, cow milk, milkcurd and *Ghṛita*). (83)

A man by unintentionally touching a woman in her menses some where below her navel should instantaneously bathe. A three night's fast is the expiation in cases where the contact is intentional and at a part of the body above her umbilicus. (84)

The *Sapindas* of a male child, dead within ten days of its birth, are not affected by uncleanness incidental to the death; and no libations of water should be offered to its spirit in such a case. (85)

A birth-uncleanness (uncleanness due to the birth of a child in the family) occurring within the term of one due to a death (in the same family) should terminate with the latter. But a death-uncleanness, occurring within the term of a birth-uncleanness, does not abate with its extinction. Death-uncleanness is stronger than birth-uncleanness. (86)

Agnates related to a deceased person within sixth degree of consanguinity are unclean for one day, within the fifth degree of consanguinity, for seven days; and within the third degree of consanguinity for ten days only.\* (87)

The period of uncleanness due to the death of a deceased *Draḥmana* without the consecrated fire (*Niragni*)

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\* Not followed by the Bengal School.—Tr.

should be counted from after the hour of his death, while that in respect of a *Sāgnika* Bráhmaṇa (with the consecrated fire) should be counted from after the cremation of his dead body. (88)

Raw meat, clarified butter, honey, and oils expressed out of the seeds of fruits (such as almond oil, etc.), kept in the vessel of another unclean person, become clean as soon as they are taken out of it. (89)

The dust, raised by the ends of a broomstick, and happening to defile the bathing or drinking water of a person kept in a vessel, or touching his bathing apparel, tends to destroy his religious merit on the moment of such contact or defilement. (90)

Ill luck (*Alakshmi*) resides in the shade of a *Kapiththa* tree during the day, in the mixture of milk-curd and barley powder during the night, and constantly in the kernels of Amalaka fruit. (91)

One should perform three *Homas* and a hundred times recite the *Gdyatri Mantram* in connection with each act he thinks to be of evil augury. (92)

THE END.



# अङ्गिरःसंहिता ।

प्रथमोऽध्यायः ।

गृहाश्रमेषु धर्मेषु वर्णानामनुपूर्व्वशः ।

प्रायश्चित्तविधिं दृष्ट्वा अङ्गिरा मुनिरब्रवीत् ॥ १

अन्धानामपि सिद्धान् भक्षयित्वा द्विजातयः ।

चान्द्रं कृच्छ्रं तदर्हन्तु ब्रह्मक्षत्रविशां विदुः ॥ २

रजकश्मलकारश्च नटो वरुड एव च ।

कैवर्त्तमेदभिक्ताश्च सप्तैते चान्यजाः स्मृताः ॥ ३

अन्वजानां गृहे तोयं भाण्डे पर्युषितञ्च यत् ।

प्रायश्चित्तं यदा पीतं तदैव हि समाचरेत् ॥ ४

चाण्डालकूपभाण्डेषु त्वज्जानात् पिवते यदि ।

प्रायश्चित्तं कथं तेषां वर्णे वर्णे विधीयते ॥ ५

चरेत् सान्तपनं विप्रः प्राजापत्यन्तु भूमिपः ।

तदर्हन्तु चरेद्द्वैश्वः पादं शूद्रेषु दापयेत् ॥ ६

अज्ञानात् पिवते तोयं ब्राह्मणस्त्वन्यजातिषु ।

अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ७

विप्रो विप्रेण संस्पृष्ट उच्छिष्टेन कदाचन ।

आचान्त एव शुध्येत अङ्गिरा मुनिरब्रवीत् ॥ ८

क्षत्रियेण यदा स्पृष्ट उच्छिष्टेन कदाचन ।

स्नानं जप्यन्तु कुर्वीत दिनस्थार्हं शुध्यति ॥ ९

वैश्येन तु यदा स्पृष्टः शुना शूद्रेण वा द्विजः ।

उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ १०

अनुच्छिद्येन संस्पृष्टो भ्रानं येन विधीयते ।  
 तेनैवोच्छिद्यसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ११  
 अत उदे भवन्मामि नौलीयस्त्रस्य वै विधिम् ।  
 स्त्रीणां क्रीडार्थसंयोगे शयनीये न दुष्यति ॥ १२  
 पातने विक्रये चैव तदुद्वेगपजीवने ।  
 पतितस्तु भवेद्विप्रसिद्धिभिः कृच्छैर्व्यपोहति ॥ १३  
 स्नानं दानं जपो होमः स्वाध्यायः पितृतर्पणम् ।  
 हृद्या तस्य महायज्ञा नौलीयस्य धारणात् ॥ १४  
 नौलीरक्तं यदा वस्त्रमज्ञानेन तु धारयेत् ।  
 अहो रात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १५  
 नौलीदारु यदा भिन्द्यादुब्राह्मणं वै प्रमादतः ।  
 शोणितं दृश्यते यत्र द्विजसान्द्रायणं चरेत् ॥ १६  
 नौलीवस्त्रेण पक्नन्तु अन्नमग्नाति चेदुद्विजः ।  
 आहारवमनं कृत्वा पञ्चगव्येन शुध्यति ॥ १७  
 भक्षन् प्रमादतो नौलीं द्विजातिस्त्र्यसमाहितः ।  
 त्रिषु वर्षेषु सामान्यं चान्द्रायणमिति स्थितिम् ॥ १८  
 नौलीरक्तेन वस्त्रेण यदन्नमुपनीयते ।  
 नोपतिष्ठति दातारं भोक्ता मुङ्क्त तु किंस्त्रिषम् ॥ १९  
 नौलीरक्तेन वस्त्रेण यत् पाके अपितं भवेत् ।  
 तेन भुक्तेन विप्राणां दिनमेकमभोजनम् ॥ २०  
 मृते भर्तारि या नारी नौलीवस्त्रं प्रधारयेत् ।  
 भर्ता तु नरकं याति सा नारी तदनन्तरम् ॥ २१  
 नौल्या चोपहृते क्षेपे शय्यं यत्तु प्ररोहति ।  
 अभोज्यं तद्विजातौनां भुक्ता चान्द्रायणं चरेत् ॥ २२

देवद्रीण्यां वृषोत्सर्गे यज्ञे दाने तथैव च ।

अत्र स्यानं न कर्त्तव्यं दूषिता च वसुन्धरा ॥ २३

वापिता यत्र नीलौ स्यान्तावक्रूरयशुचिर्भवेत् ।

यावद्वादशवर्षाणि अत ऊर्ध्वं शूचिर्भवेत् ॥ २४

भोजने चैव पाने च तथा चौषधभेषजैः ।

एवं म्रियन्ते या गावः पादमेकं समाचरेत् ॥ २५

घण्टाभरणदोषेण यत्र गौर्विनिदोष्यते ।

चरेद्वै व्रतं तेषां भूषणार्थं हि तत् कृतम् ॥ २६

दमने दामने रोधे अवघाते च वैकृते ।

गवा प्रभवता यातैः पादानं व्रतमाचरेत् ॥ २७

अङ्गुष्ठपर्व्वमात्रस्तु बाहुमात्रः प्रमाणतः ।

सपल्लवश्च साग्रश्च दण्ड इत्यभिधीयते ॥ २८

दण्डादुक्तादयदन्येन पुरुषा प्रहरन्ति गाम् ।

हिगुणं गोव्रतं तेषां प्रायश्चित्तं विशोधनम् ॥ २९

शृङ्गभङ्गे त्वस्थिभङ्गे चर्मनिर्गोचने तथा ।

दशरात्रं चरेत् कृच्छ्रं यावत् स्वस्थो भवेत्तदा ॥ ३०

गोमूत्रेण च समिश्रं यावकञ्चोपजायते ।

अतदेव द्वितं कृच्छ्रमिदमाङ्गिरसं मतम् ॥ ३१

असमर्थस्य बालस्य पिता वा यदि वा गुरुः ।

यमुद्दिश्य चरेद्वन्यं पापं तस्य न विद्यते ॥ ३२

अशीतिर्यस्य वर्षाणि बालो बान्धूनघोडयः ।

प्रायश्चित्तार्द्धमर्हन्ति स्त्रिया रोगिण एव च ॥ ३३

मूर्च्छिते पतिते चापि गवि यष्टिप्रहारिते ।

गायत्रयष्टिसहस्रान्त प्रायश्चित्तं विशोधनम् ॥ ३४

स्रात्वा रजस्वला चैव चतुर्थेऽङ्गि विशुध्यति ।

कुर्याद्रजसि निवृत्तेऽनिवृत्ते न कवचम् ॥ ३५

रोगेण यद्रजः स्त्रीणामत्यर्थं हि प्रवर्त्तते ।

अशुच्यता न तेन स्युस्तासां वैकारिकं हि तत् ॥ ३६

साध्वाचारा न तावत् स्याद्रजो यावत् प्रवर्त्तते ।

वृत्त रजसि गम्या स्त्री गृहकर्माणि चेन्द्रिये ॥ ३७

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनौ ।

तृतीये रजकौ प्रोक्ता चतुर्थेऽहनि शुध्यति ॥ ३८

रजस्वला यदा स्पृष्टा शुना शूद्रेण चैव हि ।

उपोष्य रजनोमेकां पञ्चगव्येन शुध्यति ॥ ३९

हावेतावशुचौ स्नातां दम्पती शयनं गतौ ।

शयनादुत्थिता नारी शुचिः स्यदशुचिः पुमान् ॥ ४०

गण्डुषं पादशौचञ्च न कुर्यात् कांस्यभाजने ।

भस्मना शुध्यते कांस्यं ताम्रमस्त्रेण शुध्यति ॥ ४१

रजसा शुध्यते नारी नदी वेगेन शुध्यति ।

भूमौ निक्षिप्य षण्मासमत्वन्तोपहतं शुचि ॥ ४२

गवाग्नातानि कांस्यानि शूद्रोच्छिष्टानि यानि तु ।

भस्मना दशभिः शुध्येत् काकेनोपहृते तथा ॥ ४३

शौचं सौवर्णरौप्याभ्यां वायुनार्केन्दुरश्मिभिः ॥ ४४

रैतःस्पृष्टं शवस्पृष्टमाविकञ्च न दुष्यति ।

अङ्गिर्मृदा च तस्मात्प्रक्षाल्य च विशुध्यति ॥ ४५

शुष्कमन्त्रमविप्रास्य भुक्त्वा सप्ताहमृच्छति ।

अन्नं व्यञ्जनसंयुक्तमर्चमासेन जीर्यति ॥ ४६

पयो दधि च मासेन षाण्मासेन घृतं तथा ।  
 तैलं संवत्सरेणैव कोष्ठे जार्थ्यति वा न वा ॥ ४७  
 यो भुङ्क्ते हि च शूद्रान्न मासमेकं निरन्तरम् ।  
 इह जन्मनि शूद्रत्वं मृतः श्वा चाभिजायते ॥ ४८  
 शूद्रान्नं शूद्रसम्पर्कः शूद्रेण च सहासनम् ।  
 शूद्रात्क्षानागमः कश्चिज्ज्वलन्तर्मपि पातयेत् ॥ ४९  
 अपणामे तु शूद्रोऽपि स्वस्ति यो वदति द्विजः ।  
 शूद्रोऽपि नरकं याति ब्राह्मणोऽपि तथैव च ॥ ५०  
 दशाहाच्छुभ्यते विप्रो द्वादशाहेन भूमिपः ।  
 पाञ्चकं वैश्य एवाह शूद्रा मासेन शुभ्यति ॥ ५१  
 अग्निहोत्रो च यो विप्रः शूद्रान्नञ्चैव भाजयेत् ।  
 पञ्च तस्य प्रणश्यन्ति आत्मा वेदास्त्रयोऽग्नयः ॥ ५२  
 शूद्रान्नेन तु भुङ्क्तेन यो द्विजो जनयेत् सुतान् ।  
 यस्यान्नं तस्य ते पुत्रा अन्नाच्छुक्रं प्रवर्तते ॥ ५३  
 शूद्रेण स्पष्टमुच्छिष्टं प्रमादादथ पाणिना ।  
 तदुद्दिजेभ्यो न दातव्यमापस्तम्बाऽब्रवीन्मुनिः ॥ ५४  
 ब्राह्मणस्य सदा भुङ्क्त क्षत्रियस्य च पर्व्वभु ।  
 वैश्यस्यापत्सु भुञ्जीत न शूद्रस्यापि कदाचन ॥ ५५  
 ब्राह्मणाक्षे दरिद्रत्वं क्षत्रियान्ने पशुस्तथा ।  
 वैश्यान्नेन तु शूद्रत्वं शूद्रान्ने नरकं भुवम् ॥ ५६  
 अमृतं ब्राह्मणस्यान्नं क्षात्रयात्रं पयः स्मृतम् ।  
 वैश्यस्य चान्नमेवान्नं शूद्रान्नं रुधिरं भुवम् ॥ ५७  
 दुष्कृतं हि मनुष्याणामन्नमाश्रित्य तिष्ठति ।  
 यो यस्यान्नं समश्नाति स तस्याश्नाति किल्बिषम् ॥ ५८



सूतकेषु यदा विप्रो ब्रह्मचारी जितेन्द्रियः ।  
 पिवेत् पानीयमन्नानाङ्गुलैः भूक्तमथापि वा ॥ ५८  
 उत्तोर्याचम्य उदकभवतीर्य्य उपस्पृशेत् ।  
 एवं हि समुदाचारो वरुणं न भिभन्वितः ॥ ६०  
 अग्न्यगारे नवां गाष्ठे देवब्राह्मणमलन्निधौ ।  
 आहारे जपकाले च पादुकानां विसर्जनम् ॥ ६१  
 पादुकासनमारुढो गेहात् पञ्चगृहं व्रजेत् ।  
 छेदयेत्तस्य पादौ तु धार्मिकः पृथिवीपतिः ॥ ६२  
 अग्निहोत्रो तपस्वी च श्रोत्रियो वेदपारगः ।  
 एते वै पादुकैर्यान्ति शेषान् दण्डेन ताडयेत् ॥ ६३  
 जन्म प्रभृति संस्कारे बालस्याश्वस्य भोजने ।  
 असपिण्डेन भोक्तव्यं श्मशानान्ते विशेषतः ॥ ६४  
 याचकान्नं नवव्याडमपि सूतकभोजनम् ।  
 नारो प्रथमगर्भेषु भुक्त्वा चान्द्रायणं चरेत् ॥ ६५  
 अन्यदत्ता तु या कन्या पुनरन्यस्य दीयते ।  
 तस्याश्वस्य न भोक्तव्यं पुनर्भूः सा प्रगैयते ॥ ६६  
 पूर्व्वं च स्नाविता यश्च गर्भो यस्याप्यसंस्तुतः ।  
 द्वितीये गर्भसंस्कारस्तेन शुद्धिविधीयते ॥ ६७  
 राजाद्यैर्ह्यभिर्न्यासैर्यावत् तिष्ठति गुर्व्विणी ।  
 तावद्रक्षा विधातव्या पुनरन्यो विधीयते ॥ ६८  
 भर्तृशासनमुल्लङ्घ्य या च स्त्री विप्रवर्त्तते ।  
 तस्याश्वेव न भोक्तव्यं विज्ञया कामचारिणी ॥ ६९  
 अनपत्या तु या नारो नाश्रोयात्तदगृहेऽपि वै ।  
 अथ भुङ्क्ते तु यो मोहात् पूयसं नरकं व्रजेत् ॥ ७०

स्त्रिया धनन्तु यो मोहादुपजीवन्ति वान्धवाः ।

स्त्रिया यानानि वासांसि ते पापा यान्यधोगतिम् ॥ ७१

राजाश्वं हरते तेजः शूद्राश्वं ब्रह्मवर्चसम् ।

मृतकेषु च यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम् ॥ ७२



## यमसंहिता ।

अवातो ह्यस्य धर्मस्य प्रायश्चित्ताभिधायकम् ।

चतुर्णामपि कर्णानां धर्मशास्त्रं प्रवर्त्तते ॥ १

जलान्युद्वन्धनभ्रष्टाः प्रवक्ष्यान्शनच्युताः ।

विषप्रपतनप्रायशस्त्राघातच्युताश्च ये ॥ २

सर्वे ते प्रत्यवसिताः सर्वलोकवहिष्कृताः ।

चान्द्रायणेन शुध्यन्ति तप्तकच्छद्वयेन वा ॥ ३

उभयावसिताः पापा येवानप्रस्थायमाच्युताः ।

इन्दुद्वयेन शुध्यन्ति दत्त्वा धेनुं तथा वृषम् ॥ ४

गोब्राह्मणहनं दग्ध्वा मृतमुद्वन्धनेन च ।

पाशं तस्यैव कृत्वा तु तप्तकच्छू समाचरेत् ॥ ५

कृमिभिर्व्रणसम्भूतैर्मक्षिकाश्चोपघातितः ।

कच्छार्धं सम्प्रकुर्वीत शक्त्या दद्यात्तु दक्षिणाम् ॥

ब्राह्मणस्य मलद्वारे पूयशोणितसम्भवे ।

कृमिभुक्तव्रणे मौञ्जीहोमेन स विशुध्यति ॥ ७

यः क्षत्रियस्तथा वैश्यः शूद्रश्चाप्यनुलोमजः ।

ज्ञात्वाभुङ्क्ते विशेषेण चरेच्चान्द्रायणं व्रतम् ॥ ८

कुक्कुटाण्डप्रमाणन्तु ग्रासश्च परिकल्पयेत् ।

अन्यथाहारदोषेण न स तत्र विशुध्यति ॥ ९

एकेकं वर्धयेच्छुक्ले कृष्णपक्षे च ऋासयेत् ।

अमावस्यां न भुञ्जीत एष चान्द्रायणो विधिः ॥ १०

सुरान्यमद्यपानेन गोमांसभक्षणे कृते ।

तप्तकृच्छ्रं चरेद्विप्रस्तुत पापस्तु प्रणश्यति ॥ ११

प्रायश्चित्ते हुग्रपक्रान्ते कर्त्ता यदि विपद्यते ।

पूतस्तदहङ्गे वापि इहलोके परत्र च ॥ १२

यावदेकः पृथग् व्यक्तिः प्रायश्चित्ते न शुध्यति ।

अपरास्ते न च स्य श्वास्ते ऽपि सर्व्वे विगर्हिताः ॥ १३

अभोज्याद्याप्रतिग्राह्या असम्पाद्या विवाहिनः ।

पूयन्तेऽनुव्रते चीर्णे सर्व्वे ते ऋकथभागिनः ॥ १४

ऊनेकादशवर्षस्य पञ्चवर्षात् परस्य च ।

प्रायश्चित्तश्चरेद्भ्राता पिता अन्योऽपि बान्धवः ॥ १५

अतो बालतरस्यापि नापराधो न पातकम् ।

राजदण्डो न तस्यास्ति प्रायश्चित्तं न विद्यते ॥ १६

अशीतियस्य वर्षाणि बालो बान्धूनषोडशः ।

प्रायश्चित्तार्धमर्हन्ति स्त्रियो रोगिण एव च ॥ १७

अस्तं गतो यदा सूर्य्यश्चाण्डालरजकस्त्रियः ।

सस्पृष्टास्तु तदा कैश्चिऽ प्रायश्चित्तं कथम्भवेत् ॥ १८

जातरूप सुवर्णञ्च दिवानीतञ्च यज्जलम् ।

तेन स्नात्वा च पीत्वा च सर्व्वे ते शुचयः स्मृताः ॥ १९

दासनापितगोपालकुलमित्रार्धमीरिणः ।

एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥ २०

अन्नं शूद्रस्य भोज्यं वा ये भुञ्जन्त्यबुधा नराः ।

प्रायश्चित्तं तथा प्राप्तं चरेच्चान्द्रायणं व्रतम् ॥ २१

आसि द्वादशे वर्षे यः कस्यां न प्रयच्छति ।  
 आसि मासि रजस्तस्याः पिता पिवति शोणितम् ॥ २२  
 माता चैव पिता चैव जेष्ठभ्राता तथैव च ।  
 त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ २३  
 यस्तां विवाहयेत् कन्यां ब्राह्मणो मदमोहितः ।  
 असम्भाषो ह्यपाङ्क्तोऽसौ विप्रो हृषलीपतिः ॥ २४  
 बन्धा तु हृषली ज्ञेया हृषली तु मृतप्रजाः ।  
 शूद्रो तु हृषली ज्ञेया कुमारो तु रजस्वला ॥ २५  
 यत् करोत्यकराचं च हृषलीसेवनाद्विजः ।  
 तद्वैद्यभुग् जपन्नित्यं त्रिभिर्वर्षैर्वर्षोऽस्ति ॥ २६  
 स्वहृषं या परित्यज्यान्त्यहृषेण हृषस्यति ।  
 हृषलो सा तु विज्ञेया न शूद्रो हृषलो भवेत् ॥ २७  
 हृषलीप्तेनपीतस्य निश्वासोपहतस्य च ।  
 तस्याश्चैव प्रसूतस्य निष्कृतिर्नैव विद्यते ॥ २८  
 श्वित्रो कुष्ठो तथा चैव कुनखो श्यवदन्तकः ।  
 रोगो हीनातिरिक्ताङ्गः पिशुनो मत्सरस्तथा ॥ २९  
 दुर्भगो हि तथा षण्डः पाषण्डो वेदनिन्दकः ।  
 हैतुकः शूद्रयाजो च अयाज्यानाञ्च याजकः ॥ ३०  
 नित्यं प्रतिग्रहे लुब्धो याचको विषयात्मकः ।  
 श्यावदन्तोऽथ वैद्यश्च असदालापकस्तथा ॥ ३१  
 एते आद्ये च दाने च वर्जनीयाः प्रयत्नतः ॥ ३२  
 ततो देवलकश्चैव भृतको वेदविक्रयी ।  
 एते वर्ज्याः प्रयत्नेन एतद्वास्ततिरवधीत् ॥ ३३

एतास्त्रियोजयेद्यस्तु हव्ये कव्ये च कर्मणि ।  
 निराशाः पितरस्तस्य यान्ति देवा महर्षिभिः ॥ ३४  
 अग्रे माहिषिकं दृष्ट्वा मध्ये तु वृषलीपतिम् ।  
 अन्ते वार्ध्विकं दृष्ट्वा निराशाः पितरो गताः ॥ ३५  
 महिषीत्युच्यते भार्या या चैव व्यभिचारिणी ।  
 तान् दोषान् क्षमते यस्तु स वै माहिषिकः स्मृतः ॥ ३६  
 समाध्यन्तु समुद्धृत्य महाध्यं यः प्रयच्छति ।  
 स वै वार्ध्विको नाम ब्रह्मवादिषु गर्हितः ॥ ३७  
 यावदुष्णं भवत्यक्षं यावद्भुञ्जन्ति वाग्यताः ।  
 अग्नन्ति पिरस्तावदय्यवसाक्ता हविर्गुणाः ॥ ३८  
 हविर्गुणा न वक्तव्याः पितरो यत्र तर्पिताः ।  
 पितृभिस्तर्पितैः पश्चादक्षयं शोभनं हविः ॥ ३९  
 यावतो ग्रसते ग्रासान् हव्यकव्येषु मन्त्रवित् ।  
 तावतो ग्रसते पिण्डान् शरीरे ब्रह्मणः पिता ॥ ४०  
 ऊच्छिष्टोच्छिष्टसंस्पृष्टः शुना शूङ्गेण वा द्विजः ।  
 उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ ४१  
 अनुच्छिष्टेन संस्पृष्टे ज्ञानमात्रं विधीयते ।  
 तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ४२  
 यावद्विप्रा न पूज्यन्ते सग्भोजनहिरण्यकैः ।  
 तावच्चौर्णव्रतस्यापि तत्पापं न प्रणश्यति ॥ ४३  
 यद्वदितं काकबलाकचिह्नैरमेध्यलिसन्तु भवेच्छरीरम् ।  
 नात्र सुखे च प्रविशेच्च सम्यक् ज्ञानेन लेपोपहतस्य

ऊर्ध्वं नामैः करौ मुक्ता यदङ्गमुपहन्यते ।  
 ऊर्ध्वं स्नानमधःशौचं तन्मात्रेणैव शुध्यति ॥ ४५  
 अभक्ष्याणामपेयानामलेह्यानाञ्च भक्षणे ।  
 रेनोमूत्रपुरोषाणां प्रायश्चित्तं कथञ्चवेत् ॥ ४६  
 पद्मोडुम्बरविस्वाद्य कुशाश्वत्थपलाशकाः ।  
 एतेषामुदकं पीत्वा षड्रात्रेणैव शुध्यति ॥ ४७  
 यः प्रत्यवसितो विप्रः प्रव्रज्याग्निनिर्वापदि ।  
 अनादितान्निर्व्वर्त्तते गृहित्वञ्च चिकीर्षाते ॥ ४८  
 आचरेत्स्त्रीणि कृच्छ्राणि चरेच्चान्द्रायणानि च ।  
 जातकर्मणादिभिः प्रोक्तैः पुनःसंस्कारमर्हति ॥ ४९  
 तूलिका उपधानानि पुष्पं रक्ताम्बराणि च ।  
 शोषयित्वा प्रतापेण प्रोक्षयित्वा शुचिर्भवेत् ॥ ५०  
 देशं कालं तथात्मानं द्रव्यं द्रव्यप्रयोजनम् ।  
 उपपत्तिमवस्थाञ्च ज्ञात्वा धर्मं समाचरेत् ॥ ५१  
 रथ्याकहमतोयाणि नावायसदृणानि च ।  
 मारुताकेण शुध्यन्ति पक्वेष्टकचितानि च ॥ ५२  
 आतुरे स्नानसम्प्राप्ते दशकृत्वोह्यनातुरः ।  
 स्नात्वा स्नात्वा स्पृशेत् तन्तु ततः शुध्येत आतुरः ॥ ५३  
 रजकश्चर्मकारश्च नटी वरूड एव च ।  
 कैवर्त्तमेदभिक्ताश्च सप्तैते चान्तरजाः स्मृताः ॥ ५४  
 एषां गत्वा तु योषां वै तप्तकृच्छ्रं समाचरेत् ॥ ५५  
 स्त्रीणां रजस्वलायान्तु स्पृष्टास्पृष्टि यदा भवेत् ।  
 प्रायश्चित्तं कथं तासां वर्णे वर्णे विधीयते ॥ ५६



स्पृष्टा रजस्वलां यान्तु मगोवाञ्च सभकर्तृकाम् ।  
 कामादकामातो वापि स्नात्वा कालेन शुध्यति ॥ ३७  
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## अत्रिसंहिता ।

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 ततो राष्ट्रस्य हन्तासौ यथा वज्रेण वै जलम् ॥ १९  
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 याज्यं चतुर्भिरप्येतैः क्षत्रविटगतनं स्मृतम् ॥ २०  
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लक्षणानि च विप्रस्य तथा दानं दयापि च ॥ ३३

न गुणान् गुणिनो हन्ति स्तौति चान्यान् गुणानपि

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 यजते चाश्वमेधञ्च नीलं वा वृषमुत्सृजेत् ॥ ५५  
 काङ्क्षन्ति पितरः सर्वे नरकान्तरभौरवः ।  
 ययां यास्यति यः पुत्रः स नस्त्राता भविष्यति ॥ ५६



फलतुतीर्थं नरः स्नात्वा दृष्ट्वा देवं नृदाधरम् ।  
 गयाशौचं पदाक्रम्य मुच्यते ब्रह्महत्याया ॥ ५७  
 महानदीमुपस्पृश्य तर्पयेत् पितृदेवताः ।  
 अक्षयान् लभते लोकान् कुलञ्चैव समुद्धरेत् ॥ ५८  
 शङ्कास्थाने समुत्पन्ने भक्ष्यभोगविवर्जते ।  
 आहारशुद्धिं वक्ष्यामि तन्मे निगदतः शृणु ॥ ५९  
 अक्षारलवणं भैक्ष्यं पिवेद्ब्राह्मीं सुवर्चसम् ।  
 त्रिरात्रं शङ्खपुष्पीं वा ब्राह्मणः पयसा सह ॥ ६०  
 मद्यभाण्डादुद्विजः कश्चिदज्ञानात् पिवते जलम् ।  
 प्रायश्चित्तं कथं तस्य मुच्यते केन कर्मणा ॥ ६१  
 पलाशविल्वपत्राणि कुशान् पद्मान्युष्टुम्बरम् ।  
 काथयिता पिवेदापस्त्रिरात्रेणैव शुद्ध्यति ॥ ६२  
 सायं प्रातस्तु यः सन्ध्यां प्रमादाद्विक्रमेत् सकृत् ।  
 गायत्र्यास्तु सहस्रं हि जपेत् स्नात्वा समाहितः ॥ ६३  
 शोकाक्रान्तोऽथ वा श्रान्तः स्थितः स्नानजपाद्वहिः ।  
 ब्रह्मकूचं चरेद्भक्त्या दानं दत्त्वा विशुध्यति ॥ ६४  
 गवां शृङ्गोदके स्नात्वा महानद्युपसङ्गमे ।  
 समुद्रदर्शनेनैव व्यालदष्टः शुचिर्भवेत् ॥ ६५  
 वृक्षश्चानशृगालैस्तु यदि दष्टश्च ब्राह्मणः  
 हिरण्योदकसंमिश्रं घृतं प्राश्य विशुध्यति ॥ ६६  
 ब्राह्मणो तु शुना दष्टा जम्बुकेन वृकेण वा ।  
 उदितं ग्रहनक्षत्रं दृष्ट्वा सद्यः शुचिर्भवेत् ॥ ६७  
 सत्रतश्च शुना दष्टस्त्रिरात्रमुपवासयेत् ।  
 सष्टतं यावत्कं प्राश्य व्रतशेषं समापयेत् ॥ ६८

मोहात् प्रमादात् संलोभाद्व्रतभङ्गन्तु कारयेत् ।  
 त्रिरात्रेणैव शुध्येत पुनरेव व्रती भवेत् ॥ ६८  
 ब्राह्मणाक्षं यदुच्छिष्टमग्रात्यज्ञानतो द्विजः ।  
 दिनद्वयन्तु गायत्र्या जपं कृत्वा विशुध्यति ॥ ७०  
 क्षत्रियान्नं यदुच्छिष्टमग्रात्यज्ञानतो द्विजः ।  
 त्रिरात्रेण भवेच्छुद्धिर्यथा क्षत्रं तथा विशि ॥ ७१  
 अभोज्यान्नं तथा भुक्त्वा स्त्रीशूद्रोच्छिष्टमेव वा ।  
 अग्ध्वा मांसमभक्ष्यन्तु सप्तरात्रं यवान् पिवेत् ॥ ७२  
 शुना चैव तु संस्पृष्टस्तस्य स्नानं विधीयते ।  
 तदुच्छिष्टन्तु सम्प्राश्य षण्मासान् कच्छ्रमाचरेत् ॥ ७३  
 असंस्पृष्टेन संस्पृष्टः स्नानं तेन विधीयते ।  
 बभूव चोच्छिष्टमग्रीयात् षण्मासान् कच्छ्रमाचरेत् ॥ ७४  
 अज्ञानात् प्राश्य विष्णूत्रं सुरासंस्पृष्टमेव च ।  
 पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ ७५  
 वपनं मेखला दण्डो भैक्षचर्यव्रतानि च ।  
 निवर्तन्ते द्विजातीनां पुनःसंस्कारकर्मणि ॥ ७६  
 गृहशुद्धिं प्रवक्ष्यामि अन्तःस्थशवदूषिताम् ।  
 प्रायोज्यं मृगमयं भाण्डं सिद्धमन्नं तथैव च ॥ ७७  
 गृहान्निष्क्रम्य तत्सर्वं गोमयेनोपलेपयेत्  
 गोमयेनोपलिप्याथ च्छागेनाप्रापयेत् पुनः ॥ ७८  
 ब्राह्मैर्मन्त्रैस्तु पूतन्तु हिरण्यकुशवारिभिः ।  
 तैरेवाभ्युक्ष्य तद्देशं शुध्यते नात्र संशयः ॥ ७९  
 राज्ञान्त्यैः श्वपचैर्वापि वलादिचालितो द्विजः ।  
 पुनः कुर्वीत संस्कारं पश्चात् कच्छ्रवयश्चरेत् ॥ ८०

शुना चैव तु सस्पृष्टस्तस्य स्नानं विधीयते ।  
 तदुच्छिष्टन्तु संप्राश्य यत्नेन कृच्छ्रमाचरेत् ॥ ८१  
 अतः परं प्रवक्ष्यामि सूतकस्य विनिर्णयम् ।  
 प्रायश्चित्तं पुनश्चैव कथयिष्याम्यतः परम् ॥ ८२  
 एकाहाच्छुध्यते विप्रो योऽग्निवेदममन्वितः ।  
 त्र्यहात् केवलवेदस्तु निर्गुणो दशभिर्दिनैः ॥ ८३  
 ब्रतिनः शास्त्रपूतस्य आहिताग्नेस्तथैव च ।  
 राज्ञस्तु सूतकं नास्ति यस्य चेच्छति ब्राह्मणः ॥ ८४  
 ब्राह्मणो दशरात्रेण द्वादशाह्नेन भूमिपः ।  
 वैश्यः पञ्चदशाह्नेन शूद्रो मासेन शुध्यति ॥ ८५  
 सर्पिण्डानान्तु सर्वेषां गोत्रजः साप्तपौरुषः ।  
 पिण्डाद्योदकदानञ्च शावाशौचं तथानुगम् ॥ ८६  
 चतुर्थे दशरात्रं स्यात् षडहः पञ्चमे तथा ।  
 षष्ठे चैव त्रिरात्रं स्यात् सप्तमे द्वादशमेव वा ॥ ८७  
 अष्टमे दिनमेकन्तु नवमे प्रहरद्वयम् ।  
 दशमे स्नानमात्रेण सूतके तु शुचिर्भवेत् ॥ ८८  
 मृतसूतके दासोनां पत्नीनाञ्चानुलोमिनाम् ।  
 स्वामितुल्यं भवेच्छौचं मृते स्वामिनि यौनिकम् ॥ ८९  
 शवस्पृष्टतृतीयस्तु सचेलः स्नानमाचरेत् ।  
 चतुर्थे सप्तमे च स्यादेष शावविधिः स्मृतः ॥ ९०  
 एकत्र संस्तृतानान्तु मातृणामेकभोजिनाम् ।  
 स्वामितुल्यं भवेच्छाचं विभक्तानां पृथक् पृथक् ॥ ९१  
 उद्गोक्षीरमवीक्षीरं यच्चान्नं मृतसूतके ।  
 पाचकान्नं नवश्राद्धं भुक्त्वा चान्द्रायणञ्चरेत् ॥ ९२

'सूतकान्नमधर्माय यस्तु प्राप्नोति मानवः ।  
 त्विरात्रमुपवासः स्यादेकरात्रं जले वसेत् ॥ ८३  
 महायज्ञविधानन्तु न कुर्यान्मृतजन्मनि ।  
 होम तत्र प्रकुर्वीत शुष्कान्नेन फलेन वा ॥ ८४  
 बालस्वन्तर्दशाहे तु पञ्चत्वं यदि गच्छति ।  
 सद्य एव विशुद्धिः स्यान्न घ्रेतं नैव सूतकम् ॥ ८५  
 कृतचूडस्तु कुर्वीत उदकं पिण्डमेव च ।  
 स्वधाकारं प्रकुर्वीत नामोच्चारणमेव च ॥ ८६  
 ब्रह्मचारौ यतिश्चैवं मन्त्रे पूर्वकृते तथा ।  
 यज्ञे विवाहकाले च सद्यः शौचं विधीयते ॥ ८७  
 विवाहोत्सवयज्ञेषु अन्तरामृतसूतके ।  
 पूर्वसङ्कल्पितार्थस्य न दोषश्चात्रिरव्रवीत् ॥ ८८  
 मृतसंजननादूर्ध्वं सूतकादो विधीयते ।  
 स्पर्शनाचमनाच्छुद्धिः सूतिकाश्चेन्न संस्पृशेत् ॥ ८९  
 पञ्चमेऽहनि विज्ञेयः संस्पर्शः क्षत्रियस्य तु ।  
 सप्तमेऽहनि वैश्यस्य विज्ञेयं स्पर्शनं बुधैः ॥ १००  
 दशमेऽहनि शूद्रस्य कर्त्तव्यं स्पर्शनं बुधैः ।  
 मासेनैवात्मशुद्धिः स्यात् सूतके मृतके तथा ॥ १०१  
 व्याधितस्य कदर्थस्य ऋणग्रंस्तस्य सर्व्वदा ।  
 क्रियाहीनस्य मूर्खस्य स्त्रोजितस्य विशेषतः ॥ १०२  
 व्यसनासक्तचित्तस्य पराधीनस्य नित्यशः ।  
 स्वाध्यायव्रतहीनस्य सततं सूतकं भवेत् ॥ १०३  
 द्वे कृच्छ्रे परिवित्तेस्तु कन्यायाः कृच्छ्रमेव च ।  
 कृच्छ्रातिकृच्छ्र दातुः स्याद्वेत्तुः सान्तपनं स्मृतम् ॥ १०४

कुञ्जवामनखञ्जेषु गर्हितेऽथ जडेषु च ।  
 जात्यन्धवधिरे मूके न दोषः परिवेदने ॥ १०५  
 क्लोवे देशान्तरस्थे च पतिते व्रजिवेऽपि वा ।  
 योगशास्त्राभियुक्ते च न दोषः परिवेदने ॥ १०६  
 पिता पितामहो यस्य अग्रजो वापि कस्यचित् ।  
 नाम्निहोत्राधिकारोऽस्ति न दोषः परिवेदने ॥ १०७  
 भार्यामरणपक्षे वा देशान्तरगतेऽपि वा ।  
 अधिकारो भवेत् तत्र तथा पातकसंयुते ॥ १०८  
 श्येष्ठो भ्राता यदा तिष्ठे दाधानं नैव कारयित् ।  
 अनुज्ञातस्तु कुर्वीत शङ्कस्य वचनं यथा ॥ १०९  
 नाग्नयः परिविन्दन्ति न वेदा न तपांसि च ।  
 न च आह्वं कनिष्ठो वै विना चैवाभ्यनुज्ञया ॥ ११०  
 तस्माद्वर्णं सदा कुर्याच्छ्रुतिस्मृत्युदितश्च यत् ।  
 नित्यनैमित्तिकं काम्यं यच्च स्वर्गस्य साधनम् ॥ १११  
 एकैकं वर्धयेन्नित्यं शुक्ले क्षणे च ज्ञासयेत् ।  
 अमावास्यां न भुञ्जीत एष चान्द्रायणो विधिः ॥  
 इत्येतत् कथितं पूर्व्वैर्महापातकनाशनम् ॥ ११२  
 वेदाभ्यासरतं चान्तं महायज्ञक्रियापरम् ।  
 न स्पृशन्तीह पापानि महापातकजान्यपि ॥ ११३  
 वायुभक्ष्यो दिवा तिष्ठे द्रात्रिचैवाप्स सूर्य्यदृक् ।  
 जम्बा सहस्रं गायत्र्याः शुद्धिर्ब्रह्मवधादृते ॥ ११४  
 पद्मोडुभ्वरविल्वैश्च कुशोऽश्वत्थपलाशयोः ।  
 एतेषामुदकं पीत्वा पर्णैश्चान्तदुच्यते ॥ ११५

पञ्चगव्यञ्च गोक्षीरदधिमूत्रसक्तदृष्टम् ।  
 जग्ध्वा परेऽङ्गुपवसेदेष सान्तपनो विधिः ॥ ११६  
 पृथक्सान्तपनैर्द्रव्यैः षडहः सोपवासकः ।  
 सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनं स्मृतम् ॥ ११७  
 ब्रह्मं सायं ब्रह्मं प्रातस्त्रहं भुङ्क्ते त्वयाचितम् ।  
 ब्रह्मं परञ्च नाश्रीयत् प्राजापत्यो विधिः स्मृतः ॥ ११८  
 सायन्तु, द्वादश ग्रासाः प्रातः पञ्चदश स्मृताः ।  
 अयाचिते चतुर्विंश परेऽङ्गानशनं स्मृतम् ॥ ११९  
 एकेकं ग्रासमश्रीयत् ब्रह्माणि त्रौणि पूर्व्ववत् ।  
 ब्रह्मं परञ्च नाश्रीयदतिकृच्छ्रं तदुच्यते ॥ १२०  
 कुक्कुटाण्डप्रमाणं स्यादयावदयस्य मुखं विशेत् ।  
 एतद्ग्रासं विजानीयाच्छुद्धार्थं कायशोधनम् ॥ १२१  
 ब्रह्ममुष्णं पिवेदापस्त्रहमुष्णं पिवेत् पयः ।  
 ब्रह्ममुष्णं घृतं पीत्वा वायुभक्षो दिनत्रयम् ॥ १२२  
 षट्पलानि पिवेदापस्त्रिपलन्तु पयः पिवेत् ।  
 पलमेकन्तु वै सर्पिस्तप्तकृच्छ्रं विधीयते ॥ १२३  
 दध्ना च त्रिदिनं भुङ्क्ते ब्रह्मं भुङ्क्ते च सर्पिषा ।  
 क्षीरेण तु ब्रह्मं भुङ्क्ते वायुभक्षो दिनत्रयम् ॥ १२४  
 त्रिपलं दधिक्षीरेण पलमेकन्तु सर्पिषा ।  
 एतदेव व्रतं पुण्यं वैदिकं कृच्छ्रमुच्यते ॥ १२५  
 एकभुक्तेन नक्तेन तथैवायाचितेन च ।  
 उपवासेन चैकेन पादकृच्छ्रः प्रकीर्तितः ॥ १२६  
 कृच्छ्रातिकृच्छ्रः पयसा दिवसानेकविंशतिम् ।  
 द्वादशाहोपवासेन पराकः परिकीर्तितः ॥ १२७

पिण्याकटधिशक्नूनां ग्रासश्च प्रतिवासरम् ।  
 एकैकमुपवासः स्यात् सौम्यकृच्छ्रः प्रकीर्तितः ॥ १२८  
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अन्नदाता च भोक्ता च तावेव नरकं व्रजेत् ॥ १५२

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सौवर्णायसताम्रेषु कांस्यरौप्यमयेषु च ।

भिक्षादातुन धर्मोऽस्ति भिक्षुर्भुङ्क्ते तु किस्विणम् ॥ १५४

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कांस्यकस्य च यत् पापं गृहस्थस्य तथैव च ।

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सौवर्णायसताम्रेषु कांस्यरौप्यमयेषु च ।

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चरेन्माधुकरीं हृत्तिमपि स्नेच्छकुलादपि ।

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अनापदि चरेद्यस्तु सिद्ध भैक्षं गृहे वसन् ।

दशरात्रं पिवेद्वज्रमापस्तु त्रयहमेव च ॥ १६०

भोमूत्रेण तु सम्मिश्रं यावकं घृतपाचितम् ।

एतद्वज्रमिति प्रोक्तं भगवानत्रिरव्रवीत् ॥ १६१

ब्रह्मचारी यतिश्चैव विद्यार्थी गुरुपोषकः ।

अध्वगः क्षीणवृत्तिश्च षडेते भिक्षुका स्मृताः ॥ १६२

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तृतीयन्तु सुरापोऽयं चतुर्थं स्तेयमुच्यते ।

पापानाञ्चैव संसर्गः पञ्चमं पातकं महत् ॥ १६४

एषामेव विशुद्ध्यर्थं चरेद्दर्षाण्यनुक्रमात् ।

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त्वीन् मासान् नक्तमग्नीयाहुमौ शयनमेव च ।

स्त्रीघातः शुष्यतेऽप्येवं चरेत् कृच्छ्राब्दमेव च ॥ १६७

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एतेषां यस्तु भुङ्क्ते वै द्विजश्चान्द्रायणं चरेत् ॥ १६८

सर्वान्धजानां गमने भोजने सम्प्रवेशने ।

पराकेण विशुद्धिः स्याद्भगवान्त्रिरव्रवीत् ॥ १६९

आण्डालभाण्डे यत्तोयं पीत्वा चैव द्विजोत्तमः ।

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संस्पृष्टं यस्तु पक्वान्नमन्यजैर्व्याप्युदक्यया ।

अज्ञानाद्ब्राह्मणोऽशौयात् प्राजापत्यार्द्धमाचरेत् ॥ १७१

चाण्डालान्नं यदा भुङ्क्ते चातुर्वर्णस्य निष्कृतिः ।

चान्द्रायणं चरेद्द्विप्रः क्षत्रः सान्तपनं चरेत् ॥ १७२

षड्रात्रमाचरेद्दैत्यः पञ्चगव्यं तथैव च ।

त्रिरात्रमाचरेच्छूद्रो दानं दत्त्वा विशुध्यति ॥ १७३

ब्राह्मणो वृक्षमारुढश्चाण्डालो मूलसंस्थः ।

फलान्यत्ति स्थितं तत्र प्रायश्चित्तं कथं भवेत् ॥ १७४

ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत्

नक्तभोजो भवेद्दिप्रो घृतं प्राश्य विशुध्यति ॥ १७५

एकवृक्षमारुढश्चाण्डालो ब्राह्मणस्तथा ।

फलान्यत्ति स्थितं तत्र प्रायश्चित्तं कथं भवेत् ॥ १७६

ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत् ।

अहोरात्रोषिता भूत्वा पञ्चगव्येन शुध्यति ॥ १७७

एकशाखासमारुढश्चाण्डालो ब्राह्मणा यदा ।

फलान्यत्ति स्थितं तत्र प्रायश्चित्तं कथं भवेत् ॥ १७८

त्रिरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १७९

स्त्रिया स्नेच्छस्य सम्पर्काच्छुद्धिः सान्तपने तथा ।

तप्तकच्छं पुनः कृत्वा शुद्धिरेषाभिधीयते ॥ १८०

संवर्त्तत यथा भार्यां गत्वा स्नेच्छस्य सङ्गताम् ।

सचेलं स्नानमादाय घृतस्य प्राशनेन च ॥ १८१

स्नात्वा नद्युदकैश्चैव घृतं प्राश्य विशुध्यति ।

संगृहीतामपत्यार्थमन्यैरपि तथा पुनः ॥ १८२

चाण्डालस्नेच्छश्चप-चकपालव्रतधारिणः ।

अकामतः स्त्रियो गत्वा पराकेन विशुध्यति ॥ १८३

कामतस्तु प्रसूता वा तत्समो नात्र संशयः ।

स एव पुरुष स्तत्र गर्भा भूत्वा प्रजायते ॥ १८४

तैलाभ्यक्तो घृताभ्यक्तो विष्णूत्रं कुरुते द्विजः ।

तैलाभ्यक्तो घृताभ्यक्तश्चाण्डालं स्पृशते द्विजः ।

अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १८५

केशकीटनखस्त्रायु अस्थिकण्टकमेव च ।

सृष्ट्वा नद्युदके स्नात्वा घृतं प्राश्य विशुध्यति ॥ १८६

मत्स्यास्थिजम्बुकास्थीनि नखशुक्तिकपर्हिंकाः ।

सृष्ट्वा स्नात्वा हेमतमघृतं, पोत्वा विशुध्यति ॥ १८७

गोकुले कन्दुशालायां तैलचक्रेक्षुचक्रयोः ।

अमीमांस्यानि शीचानि स्त्रीणाञ्च व्याधितस्य च ॥ १८८

न स्त्री दूष्यति जारेण ब्राह्मणोऽवेदकर्मणा ।

नापो मूत्रपुरीषाभ्यां नाग्निर्दहति कर्मणा ॥ १८९

पूर्वं स्त्रियः शुरैर्भुक्ताः सोमगन्धर्व्ववाङ्गभिः ।

भुञ्जते मानवाः पशान् ता दुष्यन्ति कर्हिंचित् ॥ १९०

असवर्णेस्तु यो गर्भः स्त्रीणां योनौ निषेव्यते ।

अशुद्धा सा भवेन्नारी, यावद्गर्भं न मुञ्चति ॥ १९१

विमुक्ते तु ततः शल्ये रजस्यापि प्रदृश्यते ।

तदा सा शुध्यते नारी विमलं काञ्चनं यथा ॥ १९२

स्वयं विप्रतिपन्ना या यदि वा विप्रतारिता ।

बलान्नारी प्रभुक्ता वा चौरभुक्ता तथापि वा ॥ १९३

न त्याज्या दूषिता नारी न कामोऽस्या विधोयते ।

ऋतुकाल उपासीत पुष्पकालेन शुध्यति ॥ १९४

रजकश्चर्मकारश्च नटो वरूड एव च ।

कैवर्त्तमेदभिलाश्च सप्तैते चान्यजाः स्मृताः ॥ १९५

एषां गत्वा स्त्रियो मोहाङ्गुक्ता च प्रतिगृह्य च ।

कृच्छ्राब्दमाचरेज्ज्ञानादज्ञानादैन्दवद्वयम् ॥ १९६

सकङ्गुक्ता तु या नारी नृच्छैर्व्वा पापकर्मभिः ।

प्राजापत्येन शुध्येत ऋतुप्रसवणेन तु ॥ १९७

बलाहता स्वयं वापि परप्रतारिता यदि ।

सकृद्भक्ता तु या नारी प्राजापत्येन शुध्यति ॥ १८८

प्रारब्धदीर्घतपसां नारीणां यद्रजो भवेत् ।

न तेन तद्व्रतं तासां विनश्यति कदाचन ॥ १८९

मद्यसंस्पृष्टकुशेषु यत्तोयं पिवति द्विजः ।

क्षुण्णपादेन शुध्येत पुनः संस्कारमर्हति ॥ २००

अन्त्यजस्य तु ये वृक्षा बहुपुष्पफलोपगाः ।

उपभोग्यास्तु ते सर्व्वे पुष्पेषु च फलेषु च ॥ २०१

चाण्डालेन तु संस्पृष्टं यत्तोयं पिवति द्विजः ।

क्षुण्णपादेन शुध्येत आपस्तम्बोऽववीक्ष्मनिः ॥ २०२

श्लेष्मोपानहविष्म तस्त्रीरजोम द्यमेव च ।

एभिः सन्दुषिते कूपे तोयं पीत्वा कथं विधिः ॥ २०३

एकं द्वाहं त्र्यहश्चैव द्विजातीनां विशोधनम् ।

प्रायश्चित्तं पुनश्चैव नक्तं शूद्रस्य दापयेत् ॥ २०४

सद्यो वान्ते सचेलन्तु विप्रन्तु स्नानमारेत् ।

पर्य्यषिते त्वहोरात्रमतिरिक्ते दिनत्रयम् ॥ २०५

शिरःकण्ठोरूपादांश्च सुरया यस्तु लिप्यते ।

दशषट्त्रितयैकाहं चरेदेवमनुक्रमात् ॥ २०६

अत्राप्युदाहरन्ति ।

प्रमादान्मद्यमसुरां सकृत् पीत्वा द्विजोत्तमः ।

गोमूत्रयावकाहारो दशरात्रेण शुध्यति ॥ २०७

मद्यपस्य निषादस्य यस्तु भुङ्क्ते द्विजोत्तमः ।

देवा न भुञ्जते तत्र न पिवन्ति हविर्जलम् ॥ २०८

चितिभ्रष्टा तु या नारी ऋतुभ्रष्टा च व्याधित ।  
 प्राजापत्यं न शुध्येत ब्रह्मणान् भोजयेद्दश ॥ २०८  
 ये प्रत्यवसिता विप्राः प्रव्रज्याग्निजलादितः ।  
 अनाशकान्निवर्त्तन्त चिकार्षन्ति गृहस्थितिम् ॥ २१०  
 धारयेद्वीणि कच्छाणि चान्द्रायणमथापिवा ।  
 जातकर्मादिकं प्रोक्तं पुनः संस्कारमर्हति ॥ २११  
 नाशौचं नोदकं नाशु नोपवादानुकम्पने ।  
 ब्रह्मदण्डहतानान्तु न कार्यं कटधारणम् ॥ २१२  
 स्नेहं कृत्वा भयादिभ्यो यस्त्वेतानि समाचरेत् ।  
 गामूत्रयावकाहारः कच्छमेकं विशोधनम् ॥ २१३  
 वृद्धः शौचं स्मृतैर्लुप्तं प्रत्याख्यातमभिषेकक्रियः ।  
 आत्मानं घातयेद्यस्तु भृग्वन्धनशनाम्बुभिः ॥ २१४  
 तस्य त्रिरात्रमाशौचं द्वितीये त्वस्थिसञ्चयम् ।  
 तृतीये तुदकं कृत्वा चतुर्थे श्राद्धमाचरेत् ॥ २१५  
 यस्यैकापि गृहे नास्ति धेनुर्वत्सानुचारिणी ।  
 मङ्गलानि कुतस्तस्य कुतस्तस्य तमः क्षयः ॥ २१६  
 अतिदोहातिवाहाभ्यां नासिकाभेदनेन वा ।  
 नदौपव्यतसंरोधमृते पादौ नमाचरेत् ॥ २१७  
 अष्टागवं धर्म्महलं षड्गव व्यावहारिकम् ।  
 चतुर्गवं नृशंसानां द्विगव्यं गववध्यकृत् ॥ २१८  
 द्विगव वाहयेत् पादं मध्याह्ने चतुर्गवम् ।  
 षड्गवन्तु त्रिपादोक्तं पूर्णाहस्त्वष्टभिः स्मृतः ॥ २१९  
 काष्ठलोद्गशिलात् गोघ्नः कच्छं सान्तपनंचरेत् ।  
 प्राजापात्यं चरेन्न त्सा अतिकच्छन्तु आयसैः ॥ २२०

प्रायश्चित्ते ततश्चीर्णे कुर्याद् ब्राह्मणभोजनम् ।  
 अनडुत्सहितां गाञ्च दद्याद्विप्राय दक्षिणाम् ॥ २२१  
 शरभोद्ग्रहयाज्ञागान् सिंहशार्ङ्गलगद्भान् ।  
 हत्वा च शूद्रहत्यायाः प्रायश्चित्तं विधीयते ॥ २२२  
 माज्जीरगोधानकुल-मण्डूकांश्च पतत्रिणः ।  
 हत्वा त्र्यहं पिवेत् क्षीरं कृच्छ्रं वा पादिकं चरेत् ॥ २२३  
 चाण्डालस्य च संस्पृष्टं विष्णुमूत्रस्पृष्टमेव वा ।  
 त्रिरात्रेण विशुद्धिः स्यादभुक्तोच्छिष्टं तथाचरेत् ॥ २२४  
 क्षापीकूपतडागानां दूषितानाञ्च शोधनम् ।  
 उद्वरेदघटशतं पूर्णं पञ्चगव्येन शुध्यति ॥ २२५  
 अस्थिचर्मावमिक्षेषु खरश्चानादिदूषिते ।  
 उद्वरेदुदकं सर्व्वं शोधनं परिभार्जनम् ॥ २२६  
 गोदोहनै चर्मपुटे च तोयं  
 यन्त्राकरे कारुकशिल्पिहस्तौ  
 स्त्रीबालहृद्वाचरितानि यान्य-  
 प्रत्यक्षदृष्टानि शुचीनि तानि ॥ २२७  
 प्राकाररोधे विषमप्रदेशे  
 सेनानिवेशे भवनस्य टाङ्गे ।  
 प्रारब्धयज्ञेषु महोत्सवेषु  
 तथैव दोषा न विकल्पनीयाः ॥ २२८  
 पपास्वरण्ये घटके च कूपे  
 द्रोण्यां जलं कोशविनिर्गतञ्च ।  
 श्वपाकचण्डालपरिग्रहे तु  
 पीत्वा जलं पञ्चगव्येन शुद्धिः ॥ २२९

रेतोविण्मूत्रसंस्पृष्टं कौपं यदि जलं पिवेत् ।  
 त्रिरात्रेणैव शुद्धिः स्यात् कुम्भे साम्प्रपन्नं तथा ॥ २३०  
 क्लिन्नभिन्नशवं यत् स्यादज्ञानादुदकं पिवेत् ।  
 प्रायश्चित्तं चरेत् पीत्वा तप्तकृच्छ्रं द्विजोत्तमः ॥ २३१  
 उष्ट्रीक्षीरं खरीक्षीरं मानुषोक्षीरमेव च ।  
 प्रायश्चित्तं चरेत् पीत्वा तप्तकृच्छ्रं द्विजोत्तमः ॥ २३२  
 वर्णवाह्येन संस्पृष्ट उच्छिष्टस्तु द्विजोत्तमः ।  
 पञ्चरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ २३३  
 शुचि गोदामिकृत्तोयं प्रकृतिस्यं महोगतम् ।  
 चर्मभाण्डैस्तु धाराभिस्तथा यन्त्रोद्धृतं जलम् ॥ २३४  
 चण्डालेन तु संस्पृष्टः स्नानमेव विधीयते ।  
 उच्छिष्टस्तु च संस्पृष्टस्त्रिरात्रेणैव शुध्यति ॥ २३५  
 आकराहृतवस्तूनि नाशुचीनि कदाचन ।  
 आकराः शुचयः सर्वे वर्जयित्वा सुराकरम् ॥ २३६  
 भ्रष्टाभ्रष्टयवाश्चैव तथैव चणकाः स्मृताः ।  
 खर्जूरश्चैव कर्पूरमन्यद्भ्रष्टतरं शुचि ॥ २३७  
 अमौमांस्थानि शौचानि स्त्रीभिर्गाचरितानि च ।  
 अदुष्टाः सततं धारा वातोद्धूताश्च रेणवः ॥ २३८  
 घह्णनामेव लग्नानामेव श्वेदशुचिर्भवेत् ।  
 अशौचमेकमात्रस्य नेतरेषां कथञ्चन ॥ २३९  
 एकपङ्क्त्युपविष्टानां भोजनेषु पृथक् पृथक् ।  
 यद्येको लभते नीलीं सर्वे तेऽशुचयः स्मृताः ॥ २४०  
 घस्य पटे पटसूत्रे नीली रक्तो हि दृश्यते ।  
 त्रिरात्रं तस्य दातव्यं शेषाश्चैकोपवासिनः ॥ २४१



आदित्येऽस्तमिते रात्रावसृश्यं सृशते यदि ।  
 भगवन् केन शुद्धिः स्यात् ततोऽब्रूहि तपोधन ॥ २४२  
 आदित्येऽस्तमिते रात्रौ सृशन् नौतं दिवा जलम् ।  
 तेनैव सर्व्वशुद्धिः स्याच्छ्वस्यष्टन्तु वर्ज्जयेत् ॥ २४३  
 देशकालं वयः शक्तिं पापञ्चावेक्षयेत् ततः ।  
 प्रायश्चित्तं प्रकल्प्य स्यादयस्य चोक्ता न निष्कृतिः ॥ २४४  
 देवयात्राविवाहेषु यज्ञप्रकरणेषु च ।  
 उत्सवेषु च सर्व्वेषु सृष्टासृष्टिर्न विद्यते ॥ २४५  
 आरनालं तथा क्षीरं कन्दुकं दधि शुक्तवः ।  
 स्नेहपक्वञ्च तक्रञ्च शूद्रस्यापि न दुष्यति ॥ २४६  
 आर्द्रमांसं घृतं तैलं स्नेहाश्च फलसम्भवाः ।  
 अन्यभाण्डस्थिता एते निष्क्रान्ताः शुद्धिमाप्नुयुः ॥ २४७  
 अज्ञानात् पिवते तोयं ब्राह्मणः शूद्रजातिषु ।  
 अहोरात्रापितः स्नात्वा पञ्चगव्येन शुध्यति ॥ २४८  
 आहिताग्निस्तु यो विप्रो महापातकवान् भवेत् ।  
 अप्सु प्रक्षिप्य पात्राणि पश्चादग्निं विनिर्द्दिशेत् ॥ २४९  
 योऽगृह्णीत्वा विवाहाग्निं गृहस्थ इति मन्यते ।  
 अन्नं तस्य न भाक्तव्यं वृथापाका हि स स्मृतः ॥ २५०  
 वृथापाकस्य भुञ्जानः प्रायश्चित्तं चरेद्द्विजः ।  
 प्राणानप्नु त्रिराचम्य घृतं प्राश्य विशुध्यति ॥ २५१  
 वेदिके लौकिके वापि हुतोच्छिष्टे जले स्थितौ ।  
 वैश्वदेवं प्रकुर्व्वीत पञ्चसूनापनुत्तये ॥ २५२  
 कनोयान् गुणवान् अष्टः अष्टसन्निर्गुणो भवेत् ।  
 पूर्व्वं पाणिं गृहीत्वा च गृह्णाग्निं धारयेदुबुधः ॥ २५३

ज्येष्ठयेदयदि निर्दोषी गृह्णीयादग्निमग्रतः ।

नित्यं नित्यं भवेत्तस्य ब्रह्माहत्या न संशयः ॥ २५४

महापातकसंस्पृष्टः स्नानमेव विधीयते ।

संस्पृष्टस्य यदा भुङ्क्ते स्नानमेव विधीयते ॥ २५५

पतितैः सह संसर्गं मासार्धं मासमेव वा ।

गोमूत्रयावकाहारो मासार्धेन विशुध्यति ॥ २५६

कृच्छार्धं पतितस्यैव सकृदभुक्त्वा द्विजोत्तमः ।

अविज्ञानाच्च तद्भुक्त्वा कृच्छ्रं सान्त्तपनं चरेत् ॥ २५७

पतितान्नं यदाभुक्तं भुक्तं चाण्डालवेश्मनि ।

मासार्धेन्तु पिवेद्हारि इति शातातपोऽब्रवीत् ॥ २५८

गोब्राह्मणहतानाच्च पतितानां तथैव च ।

अग्निना न च संस्कारः शङ्कस्य वचनं यथा ॥ २५९

यश्चाण्डालीं द्विजो गच्छेत् कथञ्चित् काममोहितः ।

त्रिभिः कृच्छ्रैर्विशुध्येत प्राजापत्यानुपूर्वशः ॥ २६०

पतिताञ्चान्नमादाय भुक्त्वा वा ब्राह्मणो यदि ।

कृत्वा तस्य समुत्सर्गमतिकृच्छ्रं विनिर्द्दिशेत् ॥ २६१

अन्त्यहस्ताच्छवे क्षिप्तं काष्ठलोष्टदण्डानि च ।

न स्पृशेत्तुतथोच्छिष्टमहोरात्रं समाचरेत् २६२

चाण्डालं पतितं स्नेच्छं मद्यभाण्डं रजस्वलाम् ।

द्विजः स्पृष्ट्वा न भुञ्जीत भुञ्जानो यदि संस्पृशेत् ॥ २६३

अतः परं न भुञ्जीत त्यक्त्वा च स्नानमाचरेत् ।

ब्राह्मणैः समनुज्ञातस्त्रिरात्रमुपवासयेत् ॥

सष्टतं यावकं प्राश्य व्रतशेषं समापयेत् ॥ २६४

भुञ्जानः संस्पृष्टेदयस्तु वायसं कुक्कुटं तथा ।

द्विरात्रेणैव शुद्धिः स्यादथोच्छिष्टस्वहेन, तु ॥ २६५

आरुढो नैष्ठिके धर्म्मं यस्तु प्रच्यवते पुनः ।

चान्द्रायणं चरेन्मासमिति शातातपोऽवब्रवीत् ॥ २६६

पशुवेश्याभिगमने प्राजापत्यं विधीयते ।

गवां गमे मनुप्रोक्तं व्रतं चान्द्रायणं चरेत् ॥ २६७

अमानुषीषु गोवर्ज्जमुदक्यायामयोनिषु ।

रेतः सिक्त्वा जले चैव कृच्छ्रं सान्तपनं चरेत् ॥ २६८

उदक्यां सूतिकां वापि अन्यजां स्पृशते यदि ।

द्विरात्रेणैव शुद्धिः स्याद्विधिरेष पुरातनः ॥ २६९

मंसगं यदि गच्छेच्चैदुक्यां वा तथान्यजैः ।

प्रायश्चित्तो स विज्ञेयः पूर्वं स्नानं समाचरेत् ॥ २७०

एकरात्रं चरेन्मूत्रो पुरीषे तु दिनत्रयम् ।

दिनत्रयं तथा पाने मैथुने पञ्च सप्त वा ॥ २७१

भोजने तु प्रसक्तानां प्राजापत्यं विधीयते ।

दन्तकाष्ठे त्वहोरात्रमेष शीचविधिः स्मृतः ॥ २७२

रजस्वला यदा स्पृष्टा श्वानचण्डालवायसैः ।

निराहारा भवेत्तावत् स्नात्वा कालेन शुध्यति ॥ २७३

रजस्वला यदा स्पृष्टा उष्ट्रजम्बुकशूकरैः ।

पञ्चरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७४

स्पृष्टा रजस्वलान्येन्यं ब्राह्मण्या ब्राह्मणौ च या ।

एकरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७५

स्पृष्टा रजस्वलान्येन्यं ब्राह्मण्या क्षत्रियो च या ।

द्विरात्रेण विशुद्धिः स्वाद्यासस्य वचनं यथा ॥ २७६

स्मृष्टा रजस्वलान्येन्यं ब्राह्मण्या वैश्यसम्भवा ।  
 चतुरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७७  
 स्मृष्टा रजस्वलान्येन्यं ब्राह्मण्या शूद्रसम्भवा ।  
 षड्रात्रेण विशुद्धिः स्याद्ब्राह्मणी कामकारतः ॥ २७८  
 अकामतश्चरेद्द्वं ब्राह्मणी सर्वतः स्मृशेत् ।  
 चतुर्णामपि वर्णानां शुद्धिरेषा प्रकीर्त्तिता ॥ २७९  
 उच्छिष्टेन तु संस्मृष्टो ब्राह्मणो ब्राह्मणेन यः ।  
 भोजने मूत्रचारे च शङ्खस्य वचनं यथा ॥ २८०  
 स्नानं ब्राह्मणसंस्पर्शं जपहोमौ तु क्षत्रिये ।  
 वैश्ये नक्तञ्च कुर्वीत शूद्रे चैव उपोषणम् ॥ २८१  
 चर्मको रजको वैश्यो धीवरो नटकस्तथा ।  
 एतान् स्मृष्ट्वा द्विजो मोहादाचामेत् प्रयतोऽपि सन् ॥ २८२  
 एतैः स्मृष्टो द्विजो नित्यमेकरात्रं पयः पिवेत् ।  
 उच्छिष्टैस्तैस्त्रिरात्रं स्यादुष्टतं प्राश्य विशुध्यति ॥ २८३  
 यस्तुच्छायां श्वपाकस्य ब्राह्मणस्तुधिगच्छति ।  
 स च स्नानं प्रकुर्वीत घृतं प्राश्य विशुध्यति ॥ २८४  
 अभिशस्तो द्विजोऽरण्ये ब्रह्महत्याव्रतं चरेत्  
 मासोपवासं कुर्वीत चान्द्रायणमथापि वा ॥ २८५  
 वृथामिथ्योपयोगेन भ्रूणहत्याव्रतं चरेत् ।  
 अवभक्षो द्वादशाहं पराकेणैव शुध्यति ॥ २८६  
 शठञ्च ब्राह्मणं हत्वा शूद्रहत्याव्रतं चरेत् ।  
 निर्गुणं सगुणो हत्वा पराकव्रतमाचरेत् ॥ २८७  
 छपपातकसंयुक्तो मानवो म्रियते यदि ।  
 तस्य संस्कारकर्त्ता च प्राजापत्यद्वयं चरेत् ॥ २८८

प्रभुञ्जानोऽतिसस्त्रेहं कदाचित् स्मृश्यते द्विजः ।  
 त्रिरात्रमाचरेन्नक्तैर्निम्ने हमुपवासयेत् ॥ २८८  
 विडालकाकाद्यच्छिष्टं जग्ध्वा खनकुलस्य च ।  
 केशकौटावपन्नञ्च पिवेद्ब्राह्मीं सुवर्चसम् ॥ २८९  
 उष्ट्रयानं समारूढ्य खरयानञ्च कामतः ।  
 स्नात्वा च विप्रो दिग्वासाः प्राणायामेन शुध्यति ॥ २९०  
 सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।  
 त्रिःपठेद्वा यतप्राणः प्राणायामः स उच्यते ॥ २९१  
 शकृद्भिगुणगोमूत्रं सर्पिर्दद्याच्चतुर्गुणम् ।  
 क्षीरमष्टगुणं देयं पञ्चगव्ये तथा दधि ॥ २९२  
 पञ्चगव्यं पिवेच्छूद्रो ब्राह्मणस्तु सुरां पिवेत् ।  
 उभौ तौ तुल्यदोषौ च वसतो नरके चिरम् ॥ २९३  
 अजा गावो महिष्यश्च अमेध्यं भक्षयन्ति याः ।  
 दुग्धं हव्ये च कव्ये च गोमयं न विलेपयेत् ॥ २९४  
 जनस्तनीमधिकां वा या चान्या स्तनपायिनी ।  
 तासां दुग्धं न होतव्यं हुतञ्चैवाहुतं भवेत् ॥ २९५  
 ब्राह्मोदने च सोमे च सीमन्तोन्नयने तथा ।  
 जातश्राद्धे नवश्राद्धे भुक्त्वा चान्द्रायणं चरेत् ॥ २९६  
 राजानं हरते तेजः शूद्रान्नं ब्रह्मवर्चसम् ।  
 स्वसुतान्नञ्च यो भुङ्केत् स भुङ्केत् पृथिवौमलम् ॥ २९७  
 स्वसुता अप्रजाता च नाश्रीयात्तद्गृहे पिता ।  
 अन्नं भुङ्क्ते तु मायया पूयं स नरकं व्रजेत् ॥ २९८  
 अधीत्य चतुरो वेदान् सर्वशस्त्रार्थतत्त्ववित् ।  
 नरेन्द्रभवने भुक्त्वा विष्ठायां जायते कृमिः ॥ ३००

नवश्राद्धे त्रिपक्षे च षण्मासे मासिकेऽब्दिके ।

पतन्ति पितरस्तस्य यो भुङ्क्तेऽनापदि द्विजः ॥ ३०१

चान्द्रायणं नवश्राद्धे पराको मासिके तथा ।

त्रिपक्षे चातिक्लृष्टं स्यात् षण्मासे क्लृष्टमेव च ।

आब्दिके पादक्लृष्टं स्यादेकाहः पुनराब्दिके ॥ ३०२

ब्रह्मचर्यमनाधाय मासश्राद्धेषु सर्व्वसु ।

द्वादशाहे त्रिपक्षेऽव्दे यस्तु भुङ्क्ते द्विजोत्तमः ।

पतन्ति पितरस्तस्य ब्रह्मलाके गता अपि ॥ ३०३

एकादशाहेऽहोरात्रं भुक्त्वा सञ्चयने त्रयहम् ।

उपाय विधिवद्विप्रः कुष्माण्ड जुहुयाद्दृष्टम् ॥ ३०४

पक्षे वा यदि वा मासे यस्य नाश्रन्ति वै द्विजाः ।

भुक्त्वा दुरात्मनस्तस्य द्विजश्चान्द्रायणं चरेत् ॥ ३०५

यन्न वेदध्वनिध्वान्तं न च गोभिरलङ्कृतम् ।

यन्न वालैः परिहृतं श्मशानमिव तद्गृहम् ॥ ३०६

हास्येऽपि वहवो यत्र विनाधर्मं वदन्ति हि ।

विनापि धर्मशास्त्रेण स धर्मः पावनः स्मृतः ॥ ३०७

होनवर्णे च यः कुर्यादज्ञानादभिवादनम् ।

तत्र स्नानं प्रकुर्व्वीत घृतं प्राश्य विशुध्यति ॥ ३०८

समुत्पन्ने द्विजः स्नाने भुङ्क्ते वापि पिवेद्यदि ।

गायत्रयष्टमहस्रन्तु जपित्वा भात्वा समाहितः ॥ ३०९

अङ्गुल्या दन्तकाष्ठञ्च प्रत्यक्षं लवणं तथा ।

मृत्तिकाभक्षणञ्चैव तुल्यं गोमांसभक्षणम् ॥ ३१०

दिवा कपित्यच्छायायां रात्रौ दधि शमीषु च ।

कार्पासं दन्तकाष्ठञ्च विष्णोरपि हरोच्छ्रयम् ॥ ३११

सूर्यवातनखार्णाम्बु मानवस्त्वघटोदकम् ।

मार्ज्जनीरेणुकेशाम्बु हन्ति पुण्यं दिवाकृतम् ॥ ३१२

मार्ज्जनीरजकेशाम्बु देवतायतनादुभवं ।

तेनावगुण्ठितो यस्तु गङ्गाभ्यमुत एव सः ॥ ३१३

मृत्तिकाः सप्त न ग्राह्या वृक्षोके मूषिकस्थले ।

अन्तर्जले श्मशानान्तं वृक्षमूले सुरालये ।

वृषभैश्च तथोत्खाते ययस्कामैः सदा वुधैः ॥ ३१४

शुचौ देशे तु संयाच्या कर्कराश्मविवर्जिता ॥ ३१५

पुरीषे मैथुने होमे प्रस्रावे दन्तधावने ।

मानभोजनजप्येषु सदा मौनं समाचरेत् ॥ ३१६

यस्तु संवत्सरं पूर्णं सुङ्क्ते मौनेन सर्व्वदा ।

युगकोटिमहस्रेषु स्वर्गलोके महीयते ॥ ३१७

म्रानं दानं जपं होमं भोजनं देवतार्चनम् ।

प्रौढपादो न कुर्व्वीत स्वाध्यायं पितृतर्पणम् ॥ ३१८

सर्व्वस्वमपि यो दद्यात् पातयित्वा द्विजोत्तमम् ।

नाशयित्वा तु तत् सर्व्वं भ्रूणहत्याफलं लभेत् ॥ ३१९

ग्रहणोदाहमंक्रान्ता स्त्रीणाञ्च प्रसवे तथा ।

दानं नैमित्तिकं ज्ञेयं रात्रौ चापि प्रशस्यते ॥ ३२०

क्षौमजं वाथ कार्पासं पट्टसूत्रमथापि वा ।

यज्ञोपवीतं यो दद्यादस्त्रदानफलं लभेत् ॥ ३२१

क्रांस्थस्य भाजनं दद्याद्दृष्टपूर्णां सुगोभनम् ।

तथा भक्त्या विधानेन अग्निष्टोमफलं लभेत् ॥ ३२२

श्राद्धकाले तु यो दद्याच्छोभनौ च उपानहौ ।

स गच्छन्नन्यमार्गेऽपि अन्नदानफलं लभेत् ॥ ३२३

तैलपाचन्तु यो दद्यात् सम्पूर्णन्तु समाहितः ।  
 स गच्छति ध्रुवं स्वर्गे नरो नास्त्यत्र संशयः ॥ ३२४  
 दुर्भिक्षे अन्नदाता च सुभिक्षे च हिरण्यदः ।  
 पानीयदस्तरण्ये च स्वर्गलोके महीयते ॥ ३२५  
 यावदर्द्धप्रसूता गौस्तावत् सा पृथिवी स्मृता ।  
 पृथिवी तेन दत्ता स्यादौदृशीं गां ददाति यः ॥ ३२६  
 तेनाग्नयो हुताः सम्यक् पितरस्तेन तर्पिताः ।  
 देवाश्च पूजिताः सर्व्वे यो ददाति गवाह्निकम् ॥ ३२७  
 जन्मप्रभृति यत् पापं मादृकं पैदृकं तथा ।  
 तत् सर्व्वं नश्यति क्षिप्रं वस्त्रदानाच्च संशयः ॥ ३२८  
 कृष्णाजिनश्च यो दद्यात् सर्व्वोपस्करसंयूतम् ।  
 उद्धरेन्नरकस्थानात् कुलान्येकोत्तरं शतम् ॥ ३२९  
 आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।  
 शूलपाणिस्तु भगवानभिनन्दन्ति भूमिदम् ॥ ३३०  
 वालुकानां कृता राशिर्यावत् सप्तर्षिमण्डलम् ।  
 गते वर्षे शते चैव पलमेकंविशीर्य्यति ॥ ३३१  
 क्षयो न दृश्यते तस्य कन्यादानेन चैव हि ।  
 आतुरे प्राणदाता च त्रीणि दानफलानि च ॥ ३३२  
 सर्व्वेषामेव दानानां विद्यादानं ततोऽधिकम् ।  
 पुत्रादिस्वजने दद्याद्विप्राय च न कैतवे ।  
 सकामः स्वर्गमाप्नोति निष्कामो मोक्षमाप्नुयात् ॥ ३३३  
 ब्राह्मणे वेदविदुषि सर्व्वशास्त्रविशारटे ।  
 मादृपिदपरे चैव ऋतुकालाभिगामिनि ॥ ३३४  
 शीलचारित्र्यसम्पूर्णं प्रातःस्नानपरायणे ।



तस्यैव दीयते दानं यदीच्छेच्छेय आत्मनः ॥ ३३५  
 सम्यज्य विदुषो विप्रानन्येभ्योऽपि पदीयते ।  
 तत् कार्यं नैव कर्तव्यं न दृष्टं न श्रुतं मया ॥ ३३६  
 अतःपरं प्रवक्ष्यामि श्राद्धकर्माणि ये द्विजाः ।  
 पितृणामक्षयं दानं दत्तं येषान्तु निष्फलम् ॥ ३३७  
 न होनाङ्गो न रोगी च श्रुतिस्मृतिविवर्जितः ।  
 नित्यञ्चानृतवादी च तांस्तुश्राद्धे न भोजयेत् ॥ ३३८  
 हिंसारतश्च कपटं उपगुह्य अतश्च यः ।  
 किङ्करं कपिलं काणं श्वित्रिणं रोगिणं यथा ॥ ३३९  
 दुष्कर्माणं शीर्णकेशं पाण्डुरोगं जटाधरम् ।  
 भारवाहकमुग्रश्च द्विभाय्यं वृषलीपतिम् ॥ ३४०  
 भेदकारी भवेच्चैव बहुपीडाकरोऽपि वा ।  
 हीनातिरिक्तगात्रो वा तमप्यपनयेत्तथा ॥ ३४१  
 बहुभक्तो दोनमुखो मत्सरौ क्रूरबुद्धिमान् ।  
 एतेषां नैव दातव्यं कदाचिद्वै प्रतिग्रहः ॥ ३४२  
 अथ चेन्नन्त्रविद्युक्तः शारीरैः पण्डितदूषणः ।  
 अदूष्यं तं यमः प्राह पण्डितपावन एव सः ॥ ३४३  
 श्रुतिः स्मृतिश्च विप्राणां नयने द्वे प्रकीर्तिते ।  
 काणः स्यादेकहीनोऽपि हाभ्यामन्यः प्रकीर्तितः ॥ ३४४  
 न श्रुतिर्न स्मृतिर्यस्य न शीलं न कुलं यतः ।  
 तस्य श्राद्धं न दातव्यं त्वन्धकस्यात्रिरव्रवीत् ॥ ३४५  
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 ततो दृष्ट्विदृशिकसम्प्राप्ते निराशाः पितरो गताः ।  
 पुनः स्वभवनं यान्ति श्रापं दत्त्वा सुदारुणम् ।  
 पुत्रं वा भ्रातरं वापि दौहित्रं पौत्रकं तथा ॥ ३५४  
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 सर्व्वयज्ञफलं विन्द्याच्छ्राद्धदानान्न संशयः ॥ ३५७  
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 मेरुतुल्ये कृते पापे आद्यदानं विशोधनम् ।  
 आद्यं कृत्वा तु मर्त्तया वै स्वर्गलोके महीयते ॥ ३६०  
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 व्यवहारानुपूर्व्येण धर्मेण बलिभिर्जितम् ।  
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 देवो मुनिर्द्विजो राजा वैश्यः शूद्रो निषादकः ।  
 पशुस्तेच्छोऽपि चाण्डालो विप्रा दशविधाः स्मृताः ॥ ३६४  
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 अतिथिं वैश्वदेवञ्च देवब्राह्मण उच्यते ॥ ३६५  
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 निरतोऽहरहः आद्ये स विप्रो मुनिरुच्यते ॥ ३६६  
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क्रयणीता च या कन्या पत्नी सा न विधीयते ।

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अष्टशल्यागतो नीरं पाणिना पिवते द्विजः ।  
 सुरापानेन तत्तुल्यं तुल्यं गोमांसभक्षणम् ॥ ३८१  
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 तटाद्दशगुणं नद्यां गङ्गासङ्ख्या न विद्यते ॥ ३८४  
 स्रवद्वयद्वाराङ्गणं तीर्थं सरस्व्यं क्षत्रियं तथा ।  
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ऋषयस्तु समागम्य पप्रच्छधर्म्माकाङ्क्षिणः ॥ १

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यथावद्वर्म्माचक्षुः शुभाशुभविवेचनम् ॥ २

वामदेवादयः सर्व्वं तमपृच्छन् महौजसम् ।

तानब्रवीन्मनोन् सर्व्वान् प्रीतात्मा श्रूयतामिति ॥ ३

स्वभावादयत्र विचरेत् कृष्णसारः सदा मृगः ।

धर्म्मादेशः स विज्ञेयो द्विजानां धर्म्मासाधनम् ॥ ४

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स्रग् गन्धमधुमांसानि ब्रह्मचारी विवर्ज्जयेत् ॥ ५

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सादित्यां पश्चिमां सन्ध्यामर्द्धास्तमितभास्करे ॥ ६

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गायत्रीञ्चानुपूर्वेण ततो वेदं समारमेत् ॥ ९

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गुरोरनुमतं कुर्यात् पठन् नान्यमतिर्भवेत् ॥ १०

त्रायं पातस्तु भिक्षेत ब्रह्मचारो सदां व्रतौ ।

निवेद्य गुरवेऽग्रीयात् प्राङ्मुखो वाग् यतः शुचिः ॥ ११

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अनाचान्तस्तु योऽग्रीयात् प्रायश्चित्तीयते तु सः ॥ १३

अनाचान्तः पिवेद्यस्तु योऽपि वा भक्षयेद्विजः ।

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अकृत्वा पादशौचन्तु तिष्ठन् मुक्तशिखोऽपि वा ।

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शूद्रः शुध्यति हस्तेन वैश्यो दन्तेषु वारिभिः ।

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 निर्व्वपेक्ष पुरोडाशं ब्रह्मचारी च पर्व्वणि ।  
 मन्त्रैः शाकलहोमान्तैरग्नावान्यश्च होमयेत् ॥ २७  
 ब्रह्मचारी तु यः स्कन्देत् कामतः शुक्रमात्मन ।  
 अवकोर्णिव्रतं कुर्यात् स्नात्वा शुध्येदकामतः ॥ २८  
 भिचाटनमतः कृत्वा स्वस्थो ह्येकात्मनः श्रुतिः ।  
 अस्नात्वा चैव यो भुङ्क्ते गायत्राष्टशतं जपेत् ॥ २९  
 शूद्रहस्तेन योऽस्त्रोयात् पानोयं वा पिबेत् क्वचित् ।  
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३०  
 शुष्कपर्युषितोच्छिष्टं भुक्त्वाक्षं केशदूषितम् ।  
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३१  
 शूद्राणां भाजने भुक्त्वा भुक्त्वा वा भिक्षभाजने ।  
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३२  
 दिवा स्वपिति यः स्वस्थो ब्रह्मचारी कथञ्चन ।  
 स्नात्वा सूर्य्यं समभ्यर्च्य गायत्राष्टशतं जपेत् ॥ ३३  
 एष धर्मः समाख्यातः प्रथमाश्रमवासिनाम् ।  
 एवं संवर्त्तमानस्तु प्राप्नोति परमां गतिम् ॥ ३४



अथ द्विजोऽभ्यनुज्ञातः सवर्णां स्त्रियमुद्वहेत् ।  
 कुले महति सम्भूतां लक्षणैश्च समन्विताम् ॥ ३५  
 ब्राह्मणैव विवाहेन शीलरूपगुणान्विताम् ।  
 पञ्चयज्ञविधानञ्च कुर्यादहरहर्द्विजः ॥ ३६  
 माहाप्रयेत् क्वचिद्विप्रः श्रेयस्कामः कदाचन ।  
 हानिं तस्य तु कुर्वीत सदा मरणजन्मनोः ॥ ३७  
 विप्रो दशाहमासीत दानाध्ययनवर्जितः ।  
 क्षत्रियो द्वादशाहेन वैश्यः पञ्चदशैव तु ।  
 शूद्रः शुध्यति मासेन संवत्सर्वचनं यथा ॥ ३८  
 प्रेतस्य तु जल देयं स्नात्वा च गोत्रजैर्व्वहिः ।  
 प्रथमेऽङ्गि तृतीये च सप्तमे नवमे तथा ॥ ३९  
 चतुर्थे सञ्चयं कुर्यात् सर्व्वैस्तु गोत्रजैः सह ।  
 ततः सञ्चयनादूर्द्ध्वमङ्गस्यर्शो विधीयते ॥ ४०  
 चतुर्थेऽहनि विप्रस्य षष्ठे वै क्षत्रियस्य च ।  
 अष्टमे दशमे चैव स्पर्शं स्याद्वैश्यशूद्रयोः ॥ ४१  
 जातस्यापि विधिर्दृष्ट एष एव मनोषिभिः ।  
 दशरात्रेण शुध्यन्ति वैश्वदेवविवर्जिताः ॥ ४२  
 पुत्रे जाते पितुः स्नानं सचेलन्तु विधीयते ।  
 माता शुध्य द्वादशाहेन स्नातस्य स्पर्शनं पितुः ॥ ४३  
 होमस्तत्र तु कर्त्तव्यः शुष्काग्नेन फलेन च ।  
 पञ्चयज्ञविधानन्तु न कार्य्यं मृत्युञ्जन्मनोः ॥ ४४  
 दशाहात्तु परं सम्यग्विप्रोऽभूयौत धर्मवित् ।  
 दानञ्च विधिना देयमशुभान्तकरं शुभम् ॥ ४५

यदयदिष्टतमं लोके यच्चापि दयितं गृहे ।  
 तत्तद्गुणवते देयं तदेवाक्षयमिच्छता ॥ ४६  
 नानाविधानि द्रव्याणि धान्यानि सुवह्नि च ।  
 समुद्रजानि रत्नानि नरो विगतकल्मषः ।  
 दत्त्वा विप्राय महते प्राप्नोति महतीं श्रियम् ॥ ४७  
 गन्धमाभरणं माण्यं यः प्रयच्छति धर्मवित् ।  
 स सुगन्धः सदा हृष्टो यत्र तत्रोपजायते ॥ ४८  
 श्रोत्रियाय कुलोनाय त्वर्थिने च विशेषतः ।  
 यद्दानं दीयते भक्त्या तद्भवति महत् फलम् ॥ ४९  
 आह्वय शीलसम्पन्नं श्रुतेनाभिजनेन च ।  
 शुचिर्विप्रं महाप्राज्ञो हव्यकव्येषु पूजयेत् ॥ ५०  
 नानाविधानि द्रव्याणि रसवन्तीप्सितानि च ।  
 श्रेयस्कामेन देयानि स्वर्गमक्षयमिच्छता ॥ ५१  
 वस्त्रदाता सुवेशः स्याद्दौष्यदो रूपमेव हि ।  
 हिरण्यदो महच्चायुर्लभेत् तेजश्च मानवः ॥ ५२  
 भूताभयप्रदानेन सर्व्वकामानवाप्नुयात् ।  
 दीर्घमायुश्च लभते सुखी चैव तथा भवेत् ॥ ५३  
 धान्योदकप्रदायी च सर्पिर्हृः सुखमुश्नते ।  
 अलङ्कृत्य त्वलङ्कारं दत्त्वा प्राप्नोति तत्फलम् ॥ ५४  
 फलमूत्रानि विप्राय शाकानि विविधानि च ।  
 सुरभीणि च पुष्पाणि दत्त्वा प्राज्ञः स जायते ॥ ५५  
 ताम्बुलञ्चैव यो दद्याद्ब्राह्मणेभ्यो विचक्षण ।  
 मेधावी सुभगः प्राप्नोति दर्शनीयश्च जायते ॥ ५६

पादुकोपानहौ च्छत्रं शयनान्यासनानि च ।  
 विविधानि च यानानि दत्त्वा दिव्यगतिर्भवेत् ॥ ५७  
 दद्याच्च शिशिरे त्वग्निं बहुकाष्ठं प्रयत्नतः ।  
 कायाग्निदीप्तिं प्राप्नोत्येव रूपमौभाग्यमाप्नुयात् ॥ ५८  
 औषधं स्नेहमाहारं रोगिणां रोगशान्तये ।  
 दत्त्वा स्याद्रोगरहितः सुखी दीर्घायुरेव च ॥ ५९  
 इन्धनानि च यो दद्याद्विप्रेभ्यः शिशिरागमे ।  
 नित्यं जयति संग्रामे त्रिया मुक्तस्तु दौष्यते ॥ ६०  
 अलङ्कृत्य तु यः कन्यां वराय सदृशाय वै ।  
 ब्राह्मीयेण विवाहेन दद्यात् तान्तु सुपूजिताम् ॥ ६१  
 स कन्यायाः प्रदानेन श्रेयो विन्दति पुष्कलम् ।  
 साधुवादं लभेत् सद्भिः कीर्त्तिं प्राप्नोति पुष्कलाम् ॥ ६२  
 ज्योतिष्टोमादिसत्राणां शतं शतगुणीकृतम् ।  
 प्राप्नोति पुरुषो दत्त्वा होममन्त्रैस्तु संस्कृताम् ॥ ६३  
 अलङ्कृत्य पिता कन्यां भूषणाच्छादनासनैः ।  
 दत्त्वा स्वर्गमवाप्नोति पूजितस्तु सुरादिषु ॥ ६४  
 रोमदर्शनसम्प्राप्ते सोमो भुङ्क्तेऽथ कन्यकाम् ।  
 रजो दृष्ट्वा तु गन्धर्वः कुचौ दृष्ट्वा तु पावकः ॥ ६५  
 अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।  
 दशवर्षा भवेत् कन्या अत ऊर्ध्वं रजस्वला ॥ ६६  
 माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च ।  
 त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ ६७  
 तस्माद्विवाहयेत् कन्यां यावन्नर्त्तुमती भवेत् ।  
 विवाहोऽष्टमवर्षायाः कन्यायास्तु प्रशस्यते ॥ ६८

तलमास्तरणं प्राञ्चः पादाभ्यङ्गं ददाति यः ।  
 प्रहृष्टमानसो लोके सुखो चैव सदा भवेत् ॥ ६८  
 अनङ्गाही च यो दद्यात् कीलसीरेण संयुतौ ।  
 अलङ्कृत्य यथाशक्त्वा धूर्त्वाही शुभलक्षणौ ॥ ७०  
 सर्वपापविशुद्धात्मा सर्वकामसमन्वितः ।  
 वर्षाणि वसति स्वर्गे रोमसङ्क्रान्तप्रमाणतः ॥ ७१  
 धेनुश्च यो द्विजे दद्यादलङ्कृत्य पयस्विनीम् ।  
 कांस्यवस्त्रादिभिर्युक्तां स्वर्गलोके महीयते ॥ ७२  
 भूमिं शस्यवतीं श्रेष्ठां ब्राह्मणे वेदपारगे ।  
 गां दत्त्वाऽर्धप्रसूताश्च स्वर्गलोके महीयते ॥ ७३

अग्नेरपत्यं प्रथमं सुवर्णं

भूर्ध्वर्णवौ सूर्यश्रुताश्च गावः ।

लोकास्त्रयस्तेन भवन्ति दत्त

यः काश्चनं गाश्च महीश्च दद्यात् ॥ ७४

यावन्ति शस्यमूलानि आरोप्याणि च सर्वशः ।  
 नरस्तावन्ति वर्षाणि स्वर्गलोके महीयते ॥ ७५  
 सर्वेषामेव दानानामेकजन्मानुगं फलम् ।  
 हाटकचित्तिगौरीणां सप्तजन्मानुगं फलम् ॥ ७६  
 यो ददाति स्वर्णरौप्यैर्हंसशृङ्गीमरोगिणीम् ।  
 सवत्सां वाससा वीतां सुशीलां गां पयस्विनीम् ॥ ७७  
 तस्यां यावन्ति रोमाणि सवत्सायां दिवं गतः ।  
 तावद्वर्षसहस्राणि स नरो ब्रह्मणोऽन्तिके ॥ ७८  
 यो ददाति वलीवहं मुक्तेन विधिना शुभम् ।  
 अथ्यङ्गं गोप्रदानेन फलद्वयगुणं फलम् ॥ ७९

जलदस्तृप्तिमतुलां विदुष्य सर्व्ववस्तुषु ।  
अन्नदः सुखमाप्नोति सुहृत्तः सर्व्ववस्तुषु ॥ ८०  
सर्व्वेषामेव दानानामन्नदानं परं स्मृतम् ।  
सर्व्वेषामेव जन्तूनां यतस्तज्जीवितं फलम् ॥ ८१  
यस्मादन्नात् प्रजाः सर्वाः कल्पे कल्पेऽसृजत् प्रभुः ।  
तस्मादन्नात् परं दानं न भूतं न भविष्यति ॥ ८२  
अन्नदानात् परं दानं विद्यते न हि किञ्चन ।  
अन्नाद्भूतानि जायन्ते जीवन्ति च न संशयः ॥ ८३  
मृत्तिकां गोशकृद्भानुपवीतं यथोत्तरम् ।  
दत्त्वा गुणाग्रविप्राय कुले महति जायते ॥ ८४  
सुखवासश्च यो दद्यादन्तधावनमेव च ।  
शुचिगन्धसमायुक्तो वाक्पटुः स सदा भवेत् ॥ ८५  
पादशौचम् यो दद्यात्तथा च गुर्दालङ्गयोः ।  
यः प्रयच्छति विप्राय शुद्धबुद्धिः सदा भवेत् ॥ ८६  
श्रीषधं पथ्यमाहारं स्नेहाभ्यङ्गं प्रतिधयम् ।  
यः प्रयच्छति रोगिभ्यः सर्व्वव्याधिविवर्जितः ॥ ८७  
गुडमिक्षुरसश्चैव लवणं वज्जनानि च ।  
सुरभौषि च पानानि दत्त्वात्यन्तसुखी भवेत् ॥ ८८  
दानैश्च विविधैः सम्यक् पुण्यमेतदुदाहृतम् ।  
विद्यादानेन पुण्येन ब्रह्मलोके महीयते ॥ ८९  
अन्योन्यान्नप्रदा विप्रो अन्योन्यप्रतिपूजकाः ।  
अन्योन्यं प्रतिगृह्णन्ति तारयन्ति तरन्ति च ॥ ९०  
दानान्येतानि देयानि ह्यन्यानि च विशेषतः ।  
दीतान्यरूपणादिभ्यः श्रेयस्कामेन धीमता ॥ ९१

ब्रह्मचारियतिभ्यश्च वपनं यस्तु कारयेत् ।  
 नखकर्मादिकश्चैव चक्षुष्मान् जायते नरः ॥ ८२  
 दिवागारे द्विजातीनां दीपं दद्याच्चतुष्पथे ।  
 मेधाविज्ञानसम्पन्नश्चक्षुष्मान् जायते नरः ॥ ८३  
 नित्ये नैमित्तिके काम्ये तिलान् दत्त्वा तु शक्तितः  
 प्रजावान् पशुमांश्चैव धनवान् जायते नरः ॥ ८४  
 यो ददात्यर्थितो विप्रो यत्तं सम्प्रतिपादिते ।  
 दणकाष्ठादिकश्चैव गोप्रदानसमं भवेत् ॥ ८५  
 कृत्वा ग्राह्याणि कर्माणि स्वभार्यापोषणे नरः ।  
 ऋतुकालाभिगामौ स्यात् प्राप्नोति परमां गरिम् ॥ ८६  
 उषित्वैवं गृहे विप्रो द्वितीयादाश्रमां परम् ।  
 वलोपलितसंयुक्तस्तृतीयन्तु समाश्रयेत् ॥ ८७  
 गच्छदेवं वनं प्राज्ञः स्वभार्यां सहचारिणोम् ।  
 गृहीत्वा चाग्निहोत्रञ्च होमं तत्र न हापयेत् ॥ ८८  
 कुर्याच्चैव पुरोडाशं वन्यैर्मध्येर्यथाविधि ।  
 भिक्षाञ्च भिक्षवे दद्याच्छाकमूलफलानि च ॥ ८९  
 कुर्यादध्ययनं नित्यमग्निहोत्रपरायणः ।  
 इष्टिं पार्व्यायणीयाञ्च प्रकुर्यात् प्रतिपर्वसु ॥ ९०  
 उषित्वैवं वने सम्यग्विधिज्ञः सर्व्ववस्तुषु ।  
 अथर्थाश्रयमं गच्छद्भुतहोमो जितेन्द्रियः ॥ ९१  
 अग्निमात्मनि संस्थाप्य द्विजः प्रव्रजितो भवेत् ।  
 वेदाभ्यासरतो नित्यमात्मविद्यापरायणः ॥ ९२  
 अष्टौ भिक्षाः समादाय स मुनिः सप्त पञ्च वा ।  
 अद्भिः प्रक्षाल्य तत्सर्व्वं भुञ्जीतच समाहितः ॥ ९३

अरण्ये निर्जने विप्रः पुनरासीत भुक्तवान् ॥  
 एकाकी चिन्तयन्नित्यं मनोवाक्कायसंयतः ॥ १०७  
 मृत्युश्च नाभिनन्देत जीवितं वा कथञ्चन ।  
 कालमेव प्रतोक्षेत यावतायुः समाप्यते ॥ १०५  
 संसेव्य चाश्रमानेतान् जितक्रोधो जितेन्द्रियः ।  
 ब्रह्मलोकमवाप्नोति वेदशास्त्रार्थविद्विजः ॥ ३०६  
 आश्रमेषु च सर्वेषु ह्युक्तः प्रासङ्गिको विधिः ।  
 अथाभिवक्ष्ये पापानां प्रायश्चित्तं यथाविधि ॥ १०७  
 ब्रह्मघ्नश्च सुरापश्च स्तेयो च गुरुतल्पगः ।  
 महापातकिनस्त्वेते तत्संयोगी च पञ्चमः ॥ १०८  
 ब्रह्मघ्नस्तु वनं गच्छेत् वल्कवासा जटौ ध्वजौ ।  
 वन्यान्त्येव फलान्यश्नन् सव्यकामविवर्जितः ॥ १०९  
 भिक्षार्थी च चरेद्ग्रामं वन्यैर्यद्दि न जीवति ।  
 आतुल्लभ्यं चरेद्भैक्षं खट्वाङ्गी संयतः पुमान् ॥ ११०  
 भैक्षश्चैव समादाय वनं गच्छेत् ततः पुनः ।  
 वनवासी सपापश्च सदाकालमतन्द्रितः ॥ १११  
 ख्यापयन्नव तत्पापं ब्रह्मघ्नः पापकृत्तरः ।  
 अनेन तु विधानेन द्वादशाब्दव्रतं चरेत् ॥ ११२  
 सन्नियम्येन्द्रियग्रामं सर्वभूतहिते रतः ।  
 ब्रह्महत्यापनोदाय ततो मुच्येत किल्बिषात् ॥ ११३  
 अतः परं सुरापस्य प्रवक्ष्यामि विनिष्कृतिम् ।  
 श्रोतुमिच्छत भो विप्रा वेदशास्त्रानुरूपिकाम् ॥ ११४  
 गौडी पैष्टी तथा माध्वी विज्ञेया त्रिविधा सुरा ।  
 यथैवैका तथा सर्वा न पातव्या द्विजैः सदा ॥ ११५

सुरापस्तु सुरां तप्तां पिबेत्तत्पापमोचकः ।  
गोमूत्रमग्निवर्णञ्च गोमयं वा तथाविधम् ॥ ११६  
ष्टतश्चैव सूतसञ्च क्षीरं वापि तथाविधम् ।  
वत्सरं वा कणानश्वन् सर्व्वकामविवर्जितः ॥ ११७  
चान्द्रायणानि वा क्षीणि सुरापो व्रतमाचरेत् ।  
मुच्यते तेन पापेन प्रायश्चित्ते कृते सति ॥  
एवं शुद्धिः सुरापस्य भवेदिति न संशयः ।  
मद्यभाण्डोदकं पोत्वा पूनः संस्कारमर्हति ॥  
स्तेयं कृत्वा सुवर्णस्य राष्ट्रे शंसेत मानवः ।  
ततो सुषलमादाय स्तेनं हन्यात्ततो नृपः ॥ ११८—२०  
यदि जीवति स स्तेनस्ततः स्तेयात् प्रमुच्यते ।  
भरण्ये क्षीरवासा वा चरेद् ब्रह्महृणो व्रतम् ॥ १२१  
समालिङ्गेत् स्त्रियं वापि दीप्तां कृत्वायसा कृताम् ।  
एवं शुद्धिः कृता स्तेये संवत्तवचनं यथा ॥ १२२  
शुक्रतल्पे शयानस्तु तल्पे स्वप्यादयोमये ।  
चान्द्रायणानि वा कुर्याच्चत्वारि क्षीणि वा द्विजः ।  
ततो विमुच्यते पापात् प्रायश्चित्ते कृते सति ॥ १२३  
एभिः सम्पर्कमायाति यः कश्चित् पापमोहितः ।  
षण्मासादधिकं वापि पूर्व्वोक्तं व्रतमाचरेत् ॥ १२४  
महापातकिसंयोगे ब्रह्महत्यादिभिर्नरः ।  
तत्पापस्य विशुद्ध्यर्थं तस्य तस्य व्रतं चरेत् ॥ १२५  
क्षत्रियस्य वधं कृत्वा त्रिभिः कृच्छ्रे विशुध्यति ।  
कुर्याच्चैवानुरूपेण क्षीणि कृच्छ्राणि संयतः ॥ १२६



वैश्यहत्यान्तु सम्प्राप्तः कथञ्चित् काममोहितः ।  
 छाच्छातिक्कच्छं कुर्वीत स नरो वैश्यघातकः ॥ १२७  
 कुर्याच्छुद्ररथं प्राप्तस्तप्तक्कच्छं यथाविधि ॥ १२८  
 गोघ्नस्यातः प्रवक्ष्यामि निष्कृतिं तत्त्वतः पुमान् ।  
 गोघ्नः कुर्वीत संस्थानं गोष्ठे गोरूपसंस्थिते ॥ १२९  
 तत्रैव च तयागो स्यान्मासार्धं संयतेन्द्रियः ।  
 शुक्तयावकपिण्याकपयोदधि सक्तचरः ॥ १३०  
 एतानि क्रमतोऽग्नौयादृद्धिजस्तु पापमोक्षकः ।  
 शुध्यते सार्धमासेन नखलोमविवर्जितः ॥ १३१  
 स्नानं त्रिषवणश्चाथ गवामनुगमस्तथा ।  
 एतत् समाहितः कुर्यान्नरो विगतमत्सरः ॥ १३२  
 सावित्रीञ्च जपेन्नित्यं पवित्राणि चः शक्तितः ।  
 ततस्त्रोर्णव्रतः कुर्याद्विप्राणां भोजनं परम् ॥ १३३  
 भुक्तवत्सु च विप्रेषु गाञ्च दद्यात् सदक्षिणाम् ॥ १३४  
 व्यापादितेषु बहुषु बन्धने रोधनेऽपि वा ।  
 द्विगुणं गोव्रतं तस्य प्रायश्चित्तं विशुद्ध्यै ॥ १३५  
 एका चेदुवहुभिः कैश्चिद्देवाद्ग्रापादिता क्वचित् ।  
 पादं पादन्तु हत्यायाश्चरेयुस्ते पृथक् पृथक् ॥ १३६  
 यन्त्रणे गोचिकित्सार्थं मूढगर्भविमोचने ।  
 यदि तत्र विपत्तिः स्यान्न स पापेन लिप्यते ॥ १३७  
 निशाबन्धनरूपेषु सपञ्चाग्रहतेषु च ।  
 अग्निविघ्ननिपातेन प्रायश्चित्तं न विद्यते ॥  
 प्रायश्चित्तस्य पादन्तु रोधेषु व्रतमाचरेत् ।  
 द्वौ पादौ बन्धने चैव पादोनं कुट्टने तथा ॥ १३८—३९

अथाणैर्लगुडैर्दण्डैस्तथा शस्त्रादिभिर्नरः ।

निपातने चरेत् सर्वं प्रायश्चित्तं विशुद्ध्ये ॥

गजश्च तुरगं हत्वा माहिषोद्वकपिं तथा ।

एषु कुर्वीत सर्वेषु सप्तरात्रमभोजनम् ॥ १४०—४१

व्याघ्रं श्वानं तथा सिंहमृच्छं शूकरमेव च ।

एतान् हत्वा द्विजः कच्छं ब्राह्मणानाञ्च भोजनम् ॥ १४२

सर्वाणामेव जातीनां मृगाणां वनचारिणाम् ।

द्विरात्रोपोषितस्तिष्ठेज्जपन् वै जातवेदसम् ॥ १४३

हंसं काकं बलाकश्च पारावतमथापि वा ।

सारसं चासभासश्च हत्वा त्रिदिवसं क्षिपेत् ॥ १४४

चक्रवाकं तथा क्रौञ्चं सारिकाशुकतित्तिरिम् ।

श्येनगृध्रावलुकश्च कपोतकमथापि वा ॥ १४५

टिट्ठिभं जालपादश्च कीकिलं कुक्कुटं तथा ।

एव पक्षिषु सर्वेषु दिनमेकमभोजनम् ॥ १४६

मण्डूकैश्चैव हत्वा च सर्पमाज्जीरमूषिकम् ।

द्विरात्रोपोषितस्तिष्ठेत् कुर्याद् ब्राह्मणभोजनम् ॥ १४७

अनस्थौन् ब्राह्मणो हत्वा प्राणायामेन शुद्ध्यति ।

अस्थिमतो वधे विप्रः किञ्चिद्दद्याद्विचक्षणः ॥ १४८

चाण्डालीं यो द्विजो गच्छेत् कथञ्चित् काममोहितः ।

द्विभिः कच्छैर्विशुद्ध्येत प्राजापात्यानुपूर्वकैः ॥ १४९

युक्तसौगमनं कृत्वा कामतोऽकामतोऽपि वा ।

कच्छं चान्द्रायणं तस्य पावनं परमं स्मृतम् ॥ १५०

नटीं शैलूषिकीश्चैव रजकीं वेणुजीविनीम् ।

गत्वा चान्द्रायणं कुर्यात्तथा चर्मापजीविनीम् ॥ १५१

अचियामथ वैश्या वा गच्छेदयः काममोहितः ।  
 तस्य सान्त्वनं कृच्छ्रं भवेत् पापापनोदकम् ॥ १५२  
 शुद्धौन्तु ब्राह्मणो गत्वा मासं मासार्धमेव वा ।  
 गोमूत्रयावकाहारो मासार्धेन विशुध्यति ॥ १५३  
 विप्रस्तु ब्राह्मणीं गत्वा प्राजापत्यं समाचरेत् ।  
 अत्रियां अत्रियो गत्वा तदेव व्रतमाचरेत् ॥ १५४  
 नरो गोगमनं कृत्वा कुर्याच्चान्द्रायणं व्रतम् ॥ १५५  
 गुरोर्दुहितरं गत्वा स्वसारं पितुरेव च ।  
 तस्या दुहितरश्चैव चरेच्चान्द्रायणं व्रतम् ॥ १५६  
 मातुलानीं सनाभिश्च मातुलस्यात्मजां स्नुषाम् ।  
 एता गत्वा स्त्रियो मोहात् पराकेण विशुध्यति ॥ १५७  
 पित्रव्यदारगमने भ्रातृभार्यागमे तथा ।  
 गुरुतत्पत्रतं कुर्यात् तस्यान्या निष्कृतिर्न च ॥ १५८  
 पित्रदारान् समारुह्य मातृवर्जं नराधमः ।  
 भगिनीं मातुलसुतां स्वसारश्चान्यमातृजाम् ।  
 एतास्त्रिभ्यः स्त्रियो गत्वा तप्तकृच्छ्रं समाचरेत् ॥ १५९  
 मातरं योऽभिगच्छेच्च सुतां वा पुरुषाधमः ।  
 भगिनीश्च निजां गत्वा निष्कृतिर्नो विधीयते ॥ १६०  
 कुमारीगमने चैव व्रतमेतत् समादिशेत् ।  
 पशुवैश्याभिगमने प्राजापत्यं विधीयते ॥ १६१  
 भार्यासखीं कुमारीश्च शत्रून् वा श्यालिकां तथा ।  
 नियमस्थां व्रतस्थाश्च योऽभिगच्छेत् स्त्रियं द्विजः ।  
 स कुर्यात् प्राक्तनं कृच्छ्रं धेनुं दद्यात् पयस्विनीम् ॥ १६२

रजस्वलाश्च यो गच्छेद्ब्रमिणीं पतितां तथा ।  
 तस्य पापविशुद्ध्यर्थमतिकृच्छ्रं विधीयते ॥ १६३  
 वेश्याश्च ब्राह्मणो गत्वा कृच्छ्रं मेकं समाचरेत् ।  
 एवं शुद्धिं समाख्याता संवत्सस्य वचो यथा ॥ १६४  
 ब्राह्मणो ब्राह्मणीं गत्वा कृच्छ्रं शैकेन शुध्यति ॥ १६५  
 कथञ्चित् ब्राह्मणीं गत्वा क्षत्रियो वैश्य एव च ।  
 गोमूत्रयावकाहारी मासेनैकेन शुध्यति ॥ १६६  
 ब्राह्मणो शूद्रसम्पर्के कथञ्चित्, समुपागते ।  
 कृच्छ्रं चान्द्रायणं कुर्यात् पावनं परमं स्मृतम् ॥ १६७  
 चाण्डालं पुण्ड्रसञ्चैव श्लपाकं पतितं तथा ।  
 एतान् श्रेष्ठस्त्रियो गत्वा कुर्याच्चान्द्रायणव्रतम् ॥ १६८  
 क्षतः परश्च दुष्टानां निष्कृतिं श्रोतुमर्हथ ।  
 सशस्य दुर्मतिः कश्चिदपत्त्यर्थं स्त्रियं व्रजेत् ।  
 स कुर्यात् कृच्छ्रमग्नान्तः षण्मासं तदनन्तरम् ॥ १६९  
 विषाग्निश्यामश्वलास्तेषामेवं विनिर्दिशेत् ।  
 स्त्रीणां तथाङ्गचरणे गङ्गाभिगमनेषु च ।  
 पतितेषु तथेतेषु प्रायश्चित्तविधिः स्मृतः ॥ १७०  
 नृणां विप्रतिपत्तौ च पावनः प्रेतराजाह ॥ १७१  
 गोभिर्विप्रहृते चैव तथा चैवात्मघातिनि ।  
 नाशुप्रपातनं कार्यं सद्भिः श्रेयोऽनुकाङ्क्षिभिः ॥ १७२  
 एषामन्यतमं प्रेतं यो वहेत् तदहेतवे ।  
 तथोदकक्रियां कृत्वा चरेच्चान्द्रायणव्रतम् ॥ १७३  
 तच्छ्रवणं केवलं स्पृष्ट्वा वस्त्रं वा केवलं यदि ।  
 पूर्वं कृच्छ्रापहारी स्वादेकाहचरणं तथा ॥ १७४

महापातकिनाश्चैव तथा चैवाकघातिनाम् ।  
 उदकं पिण्डदानञ्च आहश्चैव तु यत् कृतम् ।  
 नोपतिष्ठति तत् सर्वं राक्षसैर्विप्रलुप्यते ॥ १७५  
 चाण्डालैस्तु हता ये च जलदंष्ट्रिसरीसृपैः ।  
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इति प्रथमखण्डः ।

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रत्निमात्राः प्रमाणेन पितृतीर्थन संस्तृताः ॥ ३  
पिण्डार्थं ये स्तृता दर्भास्तर्पणार्थं तथैव च ।  
धृतैः कृते च विष्णुमूत्रे त्यागस्तेषां विधीयते ॥ ४  
दक्षिणं पातयेज्जानु देवान् परिचरन् सदा ।  
पातयेदितरज्जानु पितॄन् परिचरन्नपि ॥ ५  
निपातो नहि सव्यस्य जानुनो विद्यते क्वचित् ।  
सदा परिचरेद्भक्त्या पितॄनप्यत्र देववत् ॥ ६  
पितृभ्य इति दत्त्वेऽप्युपवेश्य कुशेषु तान् ।  
गोत्रनामभिरामन्त्र पितॄन्घ्न्यं प्रदापयेत् ॥ ७  
नात्रापसव्यकरणं न पित्रां बौर्धमिष्यते ।  
पात्राणां पूरणादीनि देवेनैव हि कारयेत् ॥ ८  
ज्येष्ठोत्तरकरान् युग्मान् कराग्राग्रपवित्रकान् ।  
कृत्वार्घ्यं सम्यदातव्यं नैकैकस्यात्र दीयते ॥ ९  
अनन्तर्गर्भिणं साग्रं कौशं द्विदलमेव च ।  
प्रादेशमात्रं विज्ञेयं पवित्रं यत्र कुत्रचित् ॥ १०  
एतदेव हि पिञ्जल्या लक्षणं समुदाहृतम् ।  
आज्यस्योत्पवनार्थं यत्तदप्येतावदेव तु ॥ ११

एतत् प्रामाणांमेवैके कौशीमेवार्द्रमञ्जरीम् ।  
 शुष्कां वा शीर्णकुसुमां पिञ्जलीं परिचक्षते ॥ १२  
 पित्तमन्त्रानुद्रवण आत्मा लभ्येऽधमे क्षणे ।  
 अधोवायुसमुत्सर्गे प्रहासेऽनृतभाषणे ॥ १३  
 मार्जारमूषकस्पर्श आक्रुष्टे क्रोधसम्भवे ।  
 निमित्तेष्वेव सर्वत्र कर्म कुर्वन्नापः स्पृशेत् ॥ १४  
 इति द्वितीयः खण्डः ॥ २ ॥

### तृतीयः खण्डः ।

अक्रिया त्रिविधा प्रोक्ता विद्वद्भिः कर्मकारिणाम् ।  
 अक्रिया च परोक्ता च तृतीया चायथाक्रिया ॥ १  
 स्वशाखाश्रयमुत्सृज्य परशाखाश्रयश्च यः ।  
 कर्तुमिच्छति दुर्मेधा मोघं तत्तस्य चेष्टितम् ॥ २  
 यन्नाम्नातं स्वशाखायां परोक्तमविरोधि च ।  
 विद्वद्भिस्तदनुष्ठेयमग्निहोत्रादिकर्मवत् ॥ ३  
 प्रवृत्तमन्यथा कुर्याद् यदि मोहात् कथञ्चन ।  
 यतस्तदन्यथाभूतं तत एव समापयेत् ॥ ४  
 समाप्ते यदि जानीयान्मथैतदयथाकृतम् ।  
 तावदेव पुनः कुर्यान्नावृत्तिः सर्वकर्मणः ॥ ५  
 प्रधानस्याक्रिया यत्र साङ्गं तत् क्रियते पुनः ।  
 तदङ्गस्याक्रियायाश्च नावृत्तिर्नैव तत्क्रिया ॥ ६  
 मधुमध्विति यस्तत्र त्रिर्जपोऽशितुमिच्छताम् ।  
 गायत्रयनन्तरं सोऽत्र मधुमन्त्रविवर्जितः ॥ ७

नं चास्रत्सु जपेदत्र कदाचित् पिष्टसंहिताम् ।  
 अन्य एव जपं कर्तव्यः सोमसामादिकः शुभः ॥ ८  
 यस्तत्र प्रकरोऽन्नस्य तिलवद् यववत्तथा ।  
 उच्छिष्टसन्निधौ सोऽन्नं दृष्टेःषु विपरीतकः ॥ ९  
 सम्पन्नमिति दृष्टाः स्य प्रश्नस्थाने विधीयते ।  
 सुसम्पन्नमिति प्रोक्ते शेषमन्नं निवेदयेत् ॥ १०  
 प्रागग्रेष्वथ दर्भेषु आद्यमामन्त्रा पूर्व्ववत् ।  
 अपः क्षिपेन्मूलदेशेऽवनेनिक्षेपेति पात्रतः ॥ ११  
 द्वितीयञ्च तृतीयञ्च मध्यदेशाग्रदेशयोः ।  
 मातामहप्रभृतींस्त्रीनितरानेव वामतः ॥ १२  
 सर्व्वम्मादन्नमुद्धृत्य व्यञ्जननैरूपसिच्य च ।  
 संयोज्य यवकर्कशूदधिभिः प्राङ्मुखस्ततः ॥ १३  
 अवनेजनवत् पिण्डान् दत्त्वा विष्णुनाणकान् ।  
 तत्पात्रचालनेनाथ पुनरप्यवनेजयेत् ॥ १४  
 इति तृतीयः खण्डः ॥ ३ ॥

### चतुर्थः खण्डः ।

उत्तरोत्तरदानेन पिण्डानामुत्तरोत्तरः ।  
 भवेदधस्ताधराणामधरश्चादिकर्मणि ॥ १  
 तस्माच्छ्राद्धेषु सर्व्वेषु बुद्धिमत्स्वितरेषु च ।  
 मूलमध्याग्रदेशेषु ईषत्सक्तांश्च निर्व्विपेत् ॥ २  
 गन्धादौक्षिपेत्तण्णो तत आचामयेद्विजान् ।  
 अन्यत्राप्येष एव श्रादयवादिरहितो विधिः ॥ ३

दक्षिणाप्लवने देशे दक्षिणाभिसुखस्य च ।  
 दक्षिणाग्रेषु दर्भेषु एषोऽन्यत्र विधिः स्मृतः ॥ ४  
 अथाग्रभूमिमसिञ्चेत् सुसम्प्रोक्षितमस्त्विति ।  
 शिवा आपः सन्त्विति च युग्मानेवोदकेन च ॥ ५  
 सौमनस्यमस्त्विति च पुष्पदानमनन्तरम् ।  
 अक्षतञ्चारिष्टञ्चास्त्वित्यक्षतान् प्रतिपादयेत् ॥ ६  
 अक्षय्योदकदानन्तु अर्घ्यदानवदिष्यते ।  
 षष्ठैव नित्यं तत्कुर्यान्न चतुर्थी कदाचन ॥ ७  
 अर्घ्योऽक्षय्योदके चैव पिण्डदानेऽवनेजने ।  
 तन्त्रस्य तु निवृत्तिः स्यात् स्वधावाचन एव च ॥ ८  
 प्रार्थनासु प्रतिप्रोक्ते सर्वास्वेव द्विजोत्तमैः ।  
 पवित्रानार्हितान् पिण्डान् सिञ्चेदुत्तानपात्रकृत् ॥ ९  
 युग्मानेव स्वस्ति वाच्यमङ्गुष्ठाग्रग्रहं सदा ।  
 कृत्वा धर्यस्य विप्रस्य प्रणम्यानुव्रजेत् ततः ॥ १०  
 एष आहविधिः कृत्स्न उक्तः मंत्त्रेपतो मया ।  
 ये विन्दन्ति न मुह्यन्ति आहकर्मसु ते क्वचित् ॥ ११  
 इदं शास्त्रञ्च गुह्यञ्च परिसङ्ग्रहानमेव च ।  
 वसिष्ठोक्तञ्च यो वेद स आहं वेद नेतरः ॥ १२  
 इति चतुर्थः खण्डः ॥ ४ ॥

## पञ्चमः खण्डः ।

असक्यत् तानि कर्माणि क्रियेरन् कर्मकारिभिः ।

प्रतिप्रयोगं नैताः स्युर्मातरः आहमेव च ॥ १

आधानहोमयोसैव वैश्वदेवे तथैव च ।

बलिकर्मणि दर्शं च पौर्णमासे तथैव च ॥ २

नवयज्ञे च यज्ञज्ञा वदन्त्येव मनीषिणः ।

एकमेव भवेच्छ्राद्धमेतेषु न पृथक् पृथक् ॥ ३

नाष्टकासु भवेच्छ्राद्धं न आह्ने आह्नमिष्यते ।

न सोष्यन्ती जातकर्म प्रोषितागतकर्मसु ॥ ४

विवाहादिः कर्मगणो य उक्तो

गर्भाधानं शुश्रुम यस्य चान्ते ।

विवाहादावेकमेवात्र कुर्यात्

आह्नं नादौ कर्मणः कर्मणः स्यात् ॥ ५

प्रदोषे आहमेकं श्राद्धोनिष्क्रमप्रवेशयोः ।

न आह्नं युज्यते कर्त्ते प्रथमे पुष्टिकर्मणि ॥ ६

हस्ताभियोगादिषु तु षट्सु कुर्यात् पृथक् पृथक् ।

प्रतिप्रयोगमप्येषानादावेकन्तु कारयेत् ॥ ७

दृष्टत्पञ्चदशपञ्चसप्त्यर्थं परिविन्यतोः ।

सूर्येन्दोः कर्मणो ये तु तयोः आह्नं न विद्यते ॥ ८

न दशापत्निके चैव विषवदृष्टकर्मणि ।

क्षमिदृष्टचिकित्सायां नैव शेषेषु विद्यते ॥ ९

गणशः क्रियमाणेषु मातृभ्यः पूजनं सकृत् ।

सकृदेव भवेच्छ्राद्धमादौ न पृथगादिषु ॥ १०



यत्र यत्र भवेच्छाङ्गं तत्र तत्र च मातरः ।

भासङ्गिकमिदं प्रोक्तमतः प्रकृतमुच्यते ॥ ११

इति पञ्चमः खण्डः ॥ ५ ॥

### षष्ठः खण्डः ।

आधानकाला ये प्राक्तास्तथा यथाग्नियोनयः ।

तदाश्रयाऽग्निमादद्यादग्निमानग्रजो यदि ॥ १

दाराधिगमनाधाने यः कुर्यादग्रजाग्रिमः ।

परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्व्वजः ॥ २

परिवित्तिपरिवेत्तारी नरकं गच्छतो ध्रुवम् ।

अपि चोर्णप्रायश्चित्तो पादोनफलभागिनौ ॥ ३

देशान्तरस्थक्लोवैकवृषणानमहोदरान् ।

वेश्याभिमक्तपतितशूद्रतूल्यातिरोगिणः ॥ ४

जडमूलाश्वर्वाधरकुञ्जवामनकुण्ठकान् ।

अतिवृद्धानभ्यार्यांश्च कृषिसक्तान् नृपस्य च ॥ ५

धनवृद्धिप्रसक्तांश्च कामतः कारिणस्तथा ।

कुलटोन्मत्तचौरांश्च परिविन्दन् न दुष्यति ॥ ६

धनवार्द्धुषिकं राजसेवकं कर्षकं तथा ।

प्रोषितश्च प्रतोक्षेत वर्षत्रयमपि त्वरन् ॥ ७

प्रोषितं यद्यश्वखानमब्दादूर्ध्वं समाचरेत् ।

आगते तु पुनस्तस्मिन् पादं तच्छुद्ध्यै चरेत् ॥ ८

लक्षणे प्राग्गतयास्तु प्रमाणां द्वादशाङ्गुलम् ।

तन्मूलसक्ता योदौचो तस्या एतन्नवोत्तरम् ॥ ९

उदङ्गतायाः संलग्नाः शेषाः प्रादेशमात्रिकाः ।  
 सप्तसप्ताङ्गुलांस्वक्त्रा कुशेनैव समुल्लिखेत् ॥ १०  
 मानक्रियायामुक्तायामनुक्ते मानकर्त्तार ।  
 मानकद्वयजमानः स्याद्विदुषामिव निश्चयः ॥ ११  
 पुण्यमेशदधीताग्निं स हिं सर्वैः प्रशस्यते ।  
 अनर्हुकत्वं यत्तस्य काम्यैस्तन्नीयते शमौम् ॥ १२  
 यस्य दत्ता भवेत् कन्या वाचा सत्येन केनचित् ।  
 सोऽन्यां समिधमाधास्यन्नादधीतैव नान्यथा ॥ १३  
 अनूढैव तू सा कन्या पञ्चत्वं यदि गच्छति ।  
 न तथा व्रतलोपोऽस्य तेनैवान्यां समुद्धृतेत् ॥ १४  
 अथ चेन्न लभेतान्यां याचमानोऽपि कन्यकाम् ।  
 तमग्निमात्मसात् कृत्वा क्षिप्रं स्यादुत्तराश्रमौ ॥ १५  
 इति षष्ठः खण्डः ॥ ६ ॥

### सप्तमः खण्डः ।

अश्वत्थो यः शमौगर्भः प्रशस्ताब्धीसमुद्भवः ।  
 तस्य वा प्राञ्च, खा शाखा वादीची वोर्द्धगापि वा ॥ १  
 अरणिस्तन्मयो प्रोक्ता तन्मयेवात्तरारणिः ।  
 सारवहारवं चक्रमोविलो च प्रशस्यते ॥ २  
 संसक्तमूलो यः शम्याः स शमौगर्भ उच्यते ।  
 अलाभे त्वशमौगर्भादुद्धरेदविलम्बितः ॥  
 चतुर्विंशतिरङ्गुष्ठदैर्घ्यं षडपि पार्थिवम् ।  
 चत्वार उच्छ्रये मानमरण्योः परिकोर्त्तितम् ॥ ४

अष्टाङ्गुलः प्रमन्यः स्याच्चतुरं स्याद्वादशाङ्गुलम् ।  
 ओविलो द्वादशैव स्यादेतन्मन्यन्यमन्त्रकम् ॥ ५  
 अङ्गुठाङ्गुलमानस्तु यत्र यत्रोपदिश्यते ।  
 तत्र तत्र वृद्धत्पर्व्वग्रन्थिभिर्मिनुयात् सदा ॥ ६  
 गोवालेः शणसन्मिश्रैस्त्रिवृत्तममलात्मकम् ।  
 व्यामप्रमाणं नेत्रं स्यात् प्रमथ्यस्तेन पावकः ॥ ७  
 मूर्धाक्षिकर्णवक्त्राणि कन्धरा चापि पञ्चमी ।  
 अङ्गुष्ठमात्राण्येतानि द्वाङ्गुष्ठं वक्ष उच्यते ॥ ८  
 अङ्गुष्ठमात्रं हृदयं त्र्यङ्गुष्ठमुदरं स्मृतम् ।  
 एकाङ्गुष्ठा कटिर्ज्जया द्वौ वस्ति द्वौ च गुह्यकम् ॥ ९  
 ऊरु जङ्घे च पादौ च चतुस्त्येकैर्यथाक्रमम् ।  
 अरण्यवयवा ह्येते यास्त्रिकैः परिकीर्त्तिताः ॥ १०  
 यत्तद्गुह्यमिति प्रोक्तं देवयोनिस्तु सोच्यते ।  
 अस्यां यो जायते वक्त्रिः स कल्याणकदुच्यते ॥ ११  
 अन्येष ये तु मथन्ति ते रोगभयमाप्नुयुः ।  
 प्रथमे मन्यने त्वेष नियमो नोत्तरेषु च ॥ १२  
 उत्तरारणिनिष्यन्नः प्रमन्यः सर्व्वदा भवेत् ।  
 योनिशङ्करदोषेण युज्यते ह्यन्यमन्यकृत् ॥ १३  
 आर्द्रा सशुषिरा चैव घूर्णाङ्गी पाटिता तथा ।  
 न हिता यजमानानामरण्योत्तरारणिः ॥ १४  
 इति सप्तमः खण्डः ॥ ७

## अष्टमः खण्डः ।

परिधायाहृतं वासः प्रावृत्त्य च यथाविधि ।  
विभृयात् प्राप्नुवो यन्ममावृता वक्ष्यमाणया ॥ १  
चतुर्वर्गे प्रमन्याग्रं गाढं कृत्वा विचक्षणः ।  
कृत्वोत्तराग्रामरणिं तद्वृद्धगुपरि न्यसेत् ॥ २  
चतुर्धाः कौलकाग्रन्यामोविलौमुदगप्रकाम् ।  
विष्टभाक्षारयेद्यन्मं निष्कम्पं प्रयतः शुचिः ॥ ३  
त्रिरुद्देश्याथ नेत्रेण चतुर्ं पद्मगोहतांशुकाः ।  
पूर्वं मथ न्यरण्यान्त्याः प्राच्याग्नेः स्यादयथाश्रुतिः ॥ ४  
नैकयापि विना कार्यमाधानं भार्यया द्विजैः ।  
अकृतं तद्विजानौयात् सर्वान्वाचारभन्ति यत् ॥ ५  
वर्णज्यैष्ठेयन वङ्गीभिः सवर्णाभिश्च जन्मतः ।  
कार्यमग्निश्रुतेराभिः साध्वोभिर्मथनं पुनः ॥ ६  
ततः शक्ततरा पश्चादासामन्यतरापि वा ।  
उपेतानां वान्यतमा मथ्ने दग्निं निकामतः ॥ ७  
नात्र शूद्रीं प्रयुञ्जीत न द्रोहद्वैषकारिणीम् ।  
न चैवाव्रतस्थां नान्यपुंसा च सह सङ्गताम् ॥ ८  
जातस्य लक्षणं कृत्वा तं प्रणीय समिध्य च ।  
आधाय समिधश्चैव ब्राह्मणश्चोपवेशयेत् ॥ ९  
ततः पूर्णाहुतिं हुत्वा सर्व्वमन्त्रसमन्विताम् ।  
गां दद्याद्यज्ञवाक्त्वन्ते ब्रह्मणे वाससी तथा ॥ १०  
होमपात्रमनादेशे द्रवद्रव्ये सुवः स्मृतः ।  
पाणिरेवेतरस्मिंस्तु सुचैवात्र तु ह्ययते ॥ ११

खादिरो वाथ पालाशो द्विवितस्तिः स्र, वः स्मृतः ।  
 स्र, खात्मात्रा विज्ञेया हत्तस्तु प्रग्रहस्तयोः ॥ १२  
 स्र, वाये घ्राणवत् खातंदगृष्ठपरिमण्डलस्यलम् ।  
 जुह्वाः शराववत्खातं सनिर्व्वीहं षडङ्गलं कुर्यात् ॥ १३  
 तेषां प्राक्शः कुशैः कार्य्यः सम्प्रमार्गो जुह्वयता ।  
 प्रतापनञ्च लिमानां प्रक्षाण्योष्णेन वारिणा ॥ १४  
 प्राञ्चं प्राञ्चसुह्रग्नेरुह्रग्रं समोपतः ।  
 तत्तथासादयेदद्रव्यं यद्यथा विनियुज्यते ॥ १५  
 आज्यं हव्यमनादेशे जुहोतिषु विधीयते ।  
 मन्त्रस्य देवतायाश्च प्रजापतिरिति स्थितिः ॥ १६  
 नाङ्गुष्ठादधिका ग्राह्या समित् स्थूलतया क्वचित् ।  
 न वियुक्ता त्वचा चैव न सकौटा न पाटिता ॥ १७  
 प्रादेशान्नाधिका नोना तथा न स्वादिशाखिका ।  
 न सम्पूर्णं न निर्व्वीर्या होमेषु च विजानता ॥ १८  
 प्रादेशहयमिधस्य प्रमाणं परिकोर्त्तितम् ।  
 एबंविधाः स्थरेवेह समिधः सर्व्वकर्म्मसु ॥ १९  
 समिधोऽष्टादशेधस्य प्रवदन्ति मनोषिणः ।  
 दर्शे च पोर्णमासे च क्रियास्वन्यासु विंशतिः ॥ २०  
 समिदादिषु होमेषु मन्त्रदैवतवर्ज्जिता ।  
 पुरस्ताच्चोपरिष्टाच्च होन्धनार्थं समिद्वेत् ॥ २१  
 इधोऽप्येधार्थमाचार्य्यैर्हविराहुतिषु स्मृतः ।  
 यत्र चास्य निवृत्तिः स्यात् तत् सष्टौकरवाण्यहम् ॥ २२  
 षड्गृहोमसमित्तन्त्रसोथन्यास्थेषु कर्म्मसु ।  
 येषाञ्चैवैतदप्युक्तं तेषु तत्सदृशेषु च ॥ २३

अक्षभङ्गादिविपदि जलहोमादिकर्मणि ।

सोमाहुतिषु सर्वासु नैतेष्विधौ विधीयते ॥ २४

इति अष्टमः खण्डः ॥ ८ ॥

### नवमः खण्डः ।

सूर्योऽस्त्यैलमप्राप्ते षट्त्रिंशद्भिः सटाङ्गुलैः ।

प्रादुष्करणमग्नौनां प्रातर्भासाच्च दर्शनात् ॥ १

हस्तादूर्ध्वं रविर्यावद्भिरिं हित्वा न गच्छति ।

तावद्धोमविधिः पुण्यो नात्येत्युदितहोमिनाम् ॥ २

यावत् सम्यङ्न भाव्यन्ते नभसृक्षाणि सर्वतः ।

न च लौहित्यमापैति तावत् सायञ्च ह्ययते ॥ ३

रजनौहारधूमाभ्रवृक्षाग्रान्तरिते रगौ ।

सम्यामुद्दिश्य जुहुयादुतमस्य न लुप्यते ॥ ४

न कुर्यात् क्षिप्रहोमेषु द्विजः परिसमूहनम् ।

विरुपाक्षश्च न जपेत् प्रवदश्च विवर्जयेत् ॥ ५

पर्यङ्क्षणश्च सर्वत्र कर्त्तव्यमादितेऽन्विति ।

अन्ते च वामदेवस्य गानं कुर्यादृचस्त्रिधा ॥ ६

अहोमकेष्वपि भवेद्यथोक्तं चन्द्रदर्शनम् ।

वामदेव्यं गणेष्वन्ते वक्ष्यन्ते वैश्वदेविके ॥ ७

यान्यधस्तरणान्तानि न तेषु स्तरणं भवेत् ।

एककार्यार्थसाध्यत्वात् परिधीनपि वर्जयेत् ।

बर्हिःपर्यङ्क्षणश्चैव वामदेव्यजपस्तथा ।

क्रत्वाहुतिषु सर्वासु त्रिकमेतच्च विद्यते ॥ ८

हविष्येषु यथा मुख्यास्तदनु व्रीहयः स्मृताः ।  
माषकोद्वगौरादि सर्वालाभेऽपि वर्जयेत् ॥ १०

पाण्याहतिर्द्वादशपर्व्वंपूरिका

कांसादिना चेत् स्रवमात्रपावका ।

दैवेन तीर्थेन च ह्रयते हविः

स्वङ्गारिणि स्वर्चिषि तच्च पावके ॥ ११

योऽनर्चिषि जुहोत्यग्नौ व्यङ्गारिणि च मानवः ।

मन्दान्निरामयावी च दरिद्रश्च स जायते ॥ १२

तस्मात् समिद्धेऽहोतव्यं नासमिद्धे कदाचन ।

आरोग्यमिच्छोरायूश्च श्रियमात्यन्तिकीम्पराम् ॥ १३

होतव्ये च हुते चैव पाणिशूर्पस्फादार्कभिः ।

न कुर्यादग्निधमनं कुर्याद्वा व्यजनादिना ॥ १४

मुखेनैके धमन्त्यग्निं मुखाद्देदोऽध्यजायत ।

नाग्निं मुखेनेति च यज्ञौकिके योजयन्ति तत् ॥ १५

इति नवमः खण्डः ॥ ८ ॥

### दशमः खण्डः ।

यथाहनि तथा प्रातर्नित्यं स्नायादनातुरः ।

दन्तान् प्रक्षाल्य नद्यादौ गृहे चेतदमन्त्रवत् ॥ १

नारदाद्युक्तवाचे यदष्टाङ्गलमपाटितम् ।

सत्त्वचं दन्तकाष्ठं स्यात् तदग्रेण प्रधावयेत् ॥ २

उत्थाय नेत्रे प्रक्षाल्य शुचिभूत्वा समाहितः ।

परिजप्य च मन्त्राणि भक्षयेद्दन्तधावनम् ॥ ३

आयुर्वलं यशो वर्धं प्रजाः पशून् वसूनि च ।  
 ब्रह्म प्रज्ञाञ्च मेधाञ्च त्वष्टो धेहि वनस्पते ॥ ४  
 यय्य इयं श्रावणादि सर्वा नद्यो रजस्वलाः ।  
 तासु स्नानं न कुर्वीत वर्जयित्वा समुद्रगाः ॥ ५  
 धनुःसहस्राण्यष्टौ तु गतिर्यासां न विद्यते ।  
 न ता नदीशब्दवहा गर्त्तास्ताः परिकीर्त्तिताः ॥ ६  
 उपाकर्मणि चोत्तमर्गे प्रेतस्नाने तथैव च ।  
 चन्द्रसूर्यग्रहे चैव रजोदोषो न विद्यते ॥ ७  
 वेदाश्छन्दांसि सर्वाणि ब्रह्माद्याश्च दिवौकसः ।  
 जलार्थिनोऽथ पितरो मरीच्याद्यास्तथर्षयः ॥ ८  
 उपाकर्मणि चोत्तमर्गे स्नानार्थं ब्रह्मवादिनः ।  
 यियासूननुगच्छन्ति सन्तुष्टाः स्वशरीरिणः ॥ ९  
 समागमस्तु यत्रैषां यत्र हत्यादयो मलाः ।  
 न न सर्वं क्षयं यान्ति किमूतैकं नदीरजः ॥ १०  
 ऋषोणां सिच्यमानानामन्तरालं समाश्रितः ।  
 सम्पिबेद् यः शरीरेण पर्यम्भूक्तजलच्छटाः ॥ ११  
 विद्यादोन् ब्राह्मणः कामान् वरादोन् कन्याका ध्रुवम् ।  
 आमुष्मिकानपि सुखान्याग्र यात् स न संशयः ॥ १२  
 अशुच्यशुचिना दत्तमाममन्तर्जलादिना ।  
 अनिर्गतदशाहास्तु प्रेता रक्षांसि भुञ्जते ॥ १३  
 स्वर्धन्यम्भः समानि स्युः सर्वाण्यम्भांसि भूतले ।  
 कूपस्थान्यपि सोमार्कग्रहणे नात्र संशयः ॥ १४

इति दशमः खण्डः ॥ १०

इति कर्मप्रदीपपरिशिष्टे कात्यायनविरचिते प्रथमः प्रपाठकः ॥१॥



## एकादशः खण्डः ।

अत ऊर्ध्वं प्रवक्ष्यामि सन्ध्योपासनकं विधिम् ।  
अनर्हं कर्मणां विप्रः सन्ध्याहीनो यतः स्मृतः ॥ १  
सन्ध्ये पाणौ कुशान् कृत्वा कुर्यादाचमनक्रियाम् ।  
ऋक्षाः प्रवरणीयाः स्युः कुशा दीर्घास्तु बर्हिषः ॥ २  
दर्भाः पवित्रमित्युक्तमतः सन्ध्यादि कर्मणि ।  
सन्ध्यः सोपग्रहः कार्यो दक्षिणः सपवित्रकः ॥ ३  
रक्षयेद्दारिणात्मानं परिक्षिप्य समन्ततः ।  
शिरसो मार्जनं कुर्यात् कुशैः सोदकविन्दुभिः ॥ ४  
प्रणवो भूर्भुव स्वस्व सावित्री च तृतीयका ॥  
अब्देवत्यं चृचच्चैव चतुर्थमिति मार्जनम् ॥ ५  
भूराद्यास्तिस्त्र एवैता महाव्याहृतयोऽव्ययाः ।  
महर्जनस्तपः सत्यं गायत्रो च शिरस्तथा ॥ ६  
आपज्योतीरसोमृतं ब्रह्मभुभूर्वः स्वरिति शिरः ।  
प्रतीप्रतीक प्रणवमूच्चारयेदन्ते च शिरसः ॥ ७  
एता एतां सहासेन तथैभिर्द्वाभिर्यः सह ।  
त्रिर्जपेदायतप्राणः प्राणायामः स उच्यते ॥ ८  
करेणोद्धृत्य सलिलं घ्राणमासज्य तत्र च ।  
जपेदनायतासुब्बा त्रिः सप्तदाघमर्षनम् ॥ ९  
उत्थायार्कं प्रतिप्रोहे त्रिकेणाञ्जलिनाश्रितः ।  
उक्षिप्रमृगद्वयेनाथ चोदतिष्ठेदनन्तरम् ॥ १०  
सन्ध्याद्वयेऽप्युपस्थानमेतदाहुर्मनीषिणः ।  
मध्ये त्वङ्ग उपयंश्च विभ्राडादीच्छया जपेत् ॥ ११

तदसंसक्तपाणिर्व्या एकपादार्धपादपि ।  
 कुर्यात् कृताञ्जलिर्व्यापि ऊर्ध्ववाङ्मुरथापि वा ॥ १२  
 यत्र स्वात् कृच्छ्रभूयस्त्वं श्रेयसोऽपि मनोविणः ।  
 भूयस्त्वं ब्रुवते तत्र कृच्छ्राच्छ्रेयो ह्यवाप्यते ॥ १३  
 तिष्ठेदुदयनात् पूर्वां मध्यमामपि शक्तितः ।  
 आनतोऽङ्गमाश्चान्धं सन्ध्यां पूर्व्वर्चिकं जपन् ॥ १४  
 एतत् सन्ध्याचयं प्रोक्तं ब्राह्मण्यं यत्र तिष्ठति ।  
 यस्य नास्त्यादरस्तत्र न स ब्राह्मण उच्यते ॥ १५  
 सन्ध्यालोपाश्च चकितः स्नानशीलश्च यः सदा ।  
 तं दोषा नोपसर्पन्ति गरुडान्तमिवोरगाः ॥ १६  
 वेदमादित आरभ्य शक्तितोऽह्वरहर्जं पेत् ।  
 उपतिष्ठेत्ततो रुद्रं सर्वाह्वा वैदिकाञ्जपात् ॥ १७  
 इति एकादशः खण्डः ॥ ११ ॥

### द्वादशः खण्डः ।

अथाङ्गिस्तर्पयेद्देवान् सतिलाभिः पितॄन्पि ।  
 नमोऽन्ते तर्पयामीति आदावोमिति च ब्रुवन् ॥ १  
 ब्रह्माणं विष्णुं रुद्रं प्रजापतिं वेदान् देवांश्छन्दांस्यग्नीन्  
 पुराणानार्थान् गन्धर्व्वानितरान् मासं संवत्सरं सावयवं  
 देवींस्सरसो वेदानुगान् नागान् सागरान् पर्व्वतान् सरितो  
 दिव्यान् मनुष्यानितरान् मनुष्यान् यक्षान् रक्षांसि सुपर्णां  
 पिशाचान् पृथिवीमोषधौः पशून् वनस्पतीन् भूतग्रामं चतु-  
 र्विधमित्युपवीत्यथ प्राचीनावीती यमं यमपुरुषान् कथ्यवाङ्-  
 नलं सोमं यममर्थमथमग्निष्वात्तान् सोमपीथान् वह्निषदोऽथ

स्नानं पितॄन् सकृत् सकृन्मातामहांश्चेति प्रतिपुरुषमभ्यस्येज्येष्ट-  
भ्रातृश्वशुरपितृव्यमातुलांश्च पितृवंश-मातृवंशौ ये चान्ये मत्त  
उदकमर्हन्ति तांस्तपस्यामोत्ययमवसानाञ्चलिरथ श्लोकाः ॥ २

छायां यथेच्छेच्छरदातपात्तः

पयः पिपासुः क्षुधितोऽलमन्नम् ।

वालो जनित्रीं जननीं च वालं

योषित् पुमांसं पुरुषश्च योषाम् ॥ ३

तथा सर्वाणि भूतानि स्थावराणि चराणि च ।

विप्रादुदकमिच्छन्ति सर्वाभ्युदयकृद्भिः सः ॥ ४

तस्मात् सदैव कर्तव्यमकुर्वन् महतेनसा ।

युज्यते ब्राह्मणः कुर्वन् दिशमेतद्भिर्भिर्हि ॥ ५

अल्पत्वाद्धोमकालस्य बहुत्वात् स्नानकर्मणः ।

प्रातर्न तनुयात् स्नानं होमलोपो हि गर्हितः ॥ ६

इति द्वादशः खण्डः ॥ १२ ॥

### त्रयोदशः खण्डः ।

पञ्चानामथ सत्राणां महतामुच्यते विधिः ।

यैरिद्धा सततं विप्रः प्राप्नुयात् सन्न शश्वतम् ॥ १

देवभूतपितृब्रह्म-मनुष्याणामनुक्रमात् ।

महःसत्राणि जानीयात् त एवेह महामखाः ॥ २

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।

होमो देवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥ ३

श्राद्ध वा पितृयज्ञः स्वात् पित्रेण वलिरयापि वा ।  
 यश्च श्रुतिजपः प्रोक्ता ब्रह्मयज्ञः स वोच्यते ॥ ४  
 स चार्वाक् तर्पणात् कार्यः पश्चाद्वा प्रातराहुतेः ।  
 वैश्वदेवावसाने वा नान्यत्तर्पणं निमित्तकात् ॥ ५  
 अनेकमाशयेद्विप्रं पितृयज्ञार्थसिद्धये ।  
 अद्वैतं नास्ति चेदन्यो भोक्ता भोज्यमद्यापि वा ॥ ६  
 अप्युद्धृत्य यथाशक्त्या किञ्चिदन्नं यथाविधि ।  
 पितृभ्योऽथ मनुष्येभ्यो दद्यादह्वरहर्द्विजः ॥ ७  
 पितृभ्य इदमित्युक्त्वा स्वधाकारमुदौरयेत् ।  
 हन्तकारं मनुष्येभ्यस्तदहर् निनयेदपः ॥ ८  
 मुनिभिर्द्विरशनमुक्तं विप्राणां मर्त्तवासिनां नित्यम्  
 अहनि च तथा तमस्त्रिन्याः सार्धप्रहरयामान्तः ॥ ९  
 सायं प्रातर्वैश्वदेवः कर्त्तव्यो वलिकर्म च ।  
 अनश्रतापि सततमन्यथा किंस्वीषी भवेत् ॥ १०  
 अमुष्मै नम इत्येवं वलिदानं विधीयते ।  
 वलिदानप्रदानार्थं नमस्कारः कृतो यतः ॥ ११  
 स्वाहाकारवषट्कारनमस्कारा दिवौकसाम् ।  
 स्वधाकारः पितृणाञ्च हन्तकारो नृणां कृतः ॥ १२  
 स्वधाकारेण निनयेत् पितॄन् वलिमतः सदा ।  
 तदध्येके नमस्कारं कुर्वते नेति गौतमः ॥ १३  
 नावराक्ष्यावलयोभवन्ति महामार्जारश्रवणप्रमाणात् ।  
 एकत्र चेद्विकृष्टा भवन्तीतरेतर संसक्ताश्च ॥ १४

इति त्रयोदशः खण्डः ॥ १३ ॥

## चतुर्दशः खण्डः ।

अथ तदिन्यासो वृद्धिपिण्डानिवोत्तरांश्चतूरो वलीन् निद-  
ध्यात् पृथिव्यै वायवे विश्वेभ्यो देवेभ्यः प्रजापतय इति सव्यत  
एतेषामेकैकमङ्ग्य ओषधिवनस्पतिभ्य आकाशाय कामायेत्ये-  
तेषामपि मन्यव इन्द्राय वासुकये ब्रह्मण इत्येतेषामपि रक्षो-  
जनेभ्य इति सर्वेषां दक्षिणतः पितृभ्य इति चतुर्दश नित्या  
आलस्यप्रभृतयः काम्याः सर्वेषामुभयतोऽङ्घ्रिः परिवेकः पिण्ड-  
वच्च पश्चिमा प्रतिपत्तिः ॥ १

न स्वातां काम्यसामान्ये जुहोतिवलिकर्मणोः ।

पूर्वं नित्यविशेषोक्तं जुहोतिवलिकर्मणोः ॥ २

काममन्ते भवेयातां न तु मध्ये कदाचन ।

नैकस्मिन् कर्मणि ततो कर्माख्यत्तायते यतः ॥ ३

अग्न्यादिर्गोतमाद्युक्तो होमः शाकल एव च ।

अनाहिताग्नेरप्येव युज्यते वलिभिः सह ॥ ४

सृष्ट्वापो वीक्षमाणोऽग्निं कृताञ्जलिपुटस्ततः ।

वामदेव्यजपात् पूर्व्वं प्रार्थयेद्द्रविणोदयम् ॥ ५

आरोग्यमायुरैश्वर्यं धौर्धृतिः शं वलं यशः ।

भोजोवर्धः पशून् वीर्यं ब्रह्म ब्रह्मस्थमेव च ॥ ६

सौभाग्यं कर्मसिद्धिञ्च कुलज्यैष्ठं सुकर्तृताम् ।

सर्व्वमेतत् सर्व्वसाक्षिन् द्रविणोदरिरौहिणः ॥ ७

न ब्रह्मयज्ञादधिकोऽस्ति यज्ञो

न तत्प्रदानात् परमस्ति दानम् ।

सर्व्वे तदन्ताः क्रतवः सदाना

नान्तो दृष्टः कैचिदस्य द्विकस्य ॥ ८

ऋचः पठन् मधुपयःकुत्वाभिस्तर्पयेत् सुरान् ।  
 घृतान्मृतौघकुत्वाभिर्यजूंश्चपि पठन् सदा ॥ ८  
 सामान्यपि पठन् सोमघृतकुत्वाभिरन्वहम् ।  
 मेदःकुत्वाभिरपि च अश्वर्वाङ्गिरसः पठन् ॥ १०  
 मांसचौरौदनमधुकुत्वाभिस्तर्पयेत् पठन् ।  
 वाकोवाक्च पुराणानि इतिहासानि चान्वहम् ॥ १२  
 ऋगादौनामन्यतममेतेषां शक्तितोऽन्वहम् ।  
 पठन् मध्वान्यकुत्वाभिः पितृनपि च तर्पयेत् ॥ १२  
 ते तृप्तास्तर्पयन्त्येनं जीवन्तं प्रेतमेव च ।  
 कामचारो च भवति सर्वेषु सुरसशसु ॥ १३  
 शुर्वर्घ्येनो न तं स्पृशेत् पङ्क्तिश्चैव पुनाति सः ।  
 यं यं क्रतुश्च पठति फलभाक् तस्य तस्य च ॥ १४  
 वसुपूर्णा वसुमती त्रिर्द्वाणफलमाप्नुयात् ।  
 ब्रह्मयज्ञादपि ब्रह्म दानमेवातिरिच्यते ॥ १५  
 इति चतुर्दशः खण्डः ॥ १४ ॥

### पञ्चदशः खण्डः ।

ब्रह्मणो दक्षिणा देया यत्र या परिकीर्तिता ।  
 कर्मण्यन्तेऽनुच्यमानापि पूर्णपात्रादिका भवेत् ॥ १  
 यावता बहुभोक्तुस्तु तृप्तिः पूर्णेन विद्यते ।  
 नावराक्ष्यमतः कुर्यात् पूर्णपात्रमिति स्थितिः ॥ २  
 विदध्याहोत्रमन्यसेहक्षिणार्धहरो भवेत् ।  
 स्वयञ्चेदुभयं कुर्यादन्यस्मै प्रतिपादयेत् ॥ ३

कुलत्विजमधीयानं सन्निकृष्टं तथा गुरुम् ।  
 नातिक्रामेत् सदा दितुमन् य इच्छेदात्मनो हितम् ॥ ४  
 अहमस्मै ददामोति एवमाभाष्य दायते ।  
 नैतावपृष्ट्वा ददतः पात्रेऽपि फलमस्ति हि ॥ ५  
 दूरस्थाभ्यामपि द्वाभ्यां प्रदाय मनसा वरम् ।  
 इतरेभ्यस्ततो देयादेव दानविधिः परः ॥ ६  
 सन्निकृष्टमधीयानं ब्राह्मणं यो व्यतिक्रमेत् ।  
 यद्ददाति तमुक्तञ्च ततः स्तोत्रेण युज्यते ॥ ७  
 यस्य त्वेकगृहे मूर्खो दूरस्थश्च गुणान्वितः ।  
 गुणान्विताय दातव्यं नास्ति मुखे व्यतिक्रमः ॥ ८  
 ब्राह्मणाभिक्रमो नान्ति विप्रे वेदविवर्जिते ।  
 ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि ह्ययते ॥ ९  
 आज्यस्थाली च कर्त्तव्या तैजसद्रव्यसम्भवा ।  
 महीमयो वा कर्त्तव्या सर्वास्त्राज्याहुतीषु च ॥ १०  
 आज्यस्थाल्याः प्रमाणन्तु यथाकामन्तु कारयेत् ।  
 सुदृढामत्रणां भद्रामाज्यस्थालीं प्रचक्षते ॥ ११  
 तिर्य्यगूर्ध्वं समिन्मात्रा दृढा नातिवृद्धमुखी ।  
 मृन्मय्यौडु, म्वरी वापि चरुस्थाली प्रशस्यते ॥ १२  
 स्वशाखोक्तिः प्रसुखिन्नी ह्यदग्धोऽकठिनः शुभः ।  
 न चातिशियिलः पाच्यो न चरुधारसस्तथा ॥ १३  
 इध्मजातीयमिध्मार्द्धप्रमाणं मेक्षणं भवेत् ।  
 वृत्ताञ्चाङ्गुष्ठपृथ्व्यग्रमवदानक्रियाक्षमम् ॥ १४  
 एषैव दर्वी यस्तत्र विशेषस्तमहं ब्रुवे ।  
 दर्वी द्यङ्गुलपृथ्व्या तुरोयोऽनन्तमेक्षणम् ॥ १५

मुपलोलूखले वार्त्ते स्वायते सुट्टे तथा ।  
 इच्छाप्रमाणे भवतः शूर्पं वैणवमेव च ॥ १६  
 दक्षिणं वामतो वाह्यामात्माभिमुखमेव च ।  
 करं करस्य कुर्वीति करणेन्यञ्च कर्मणः ॥ १७  
 कृत्वाग्न्यभिमुखौ पाणौ स्वस्थानस्थौ सुसंयतौ ।  
 प्रदक्षिणं तथासौनः कुर्यात् परिसमूहनम् ॥ १८  
 बाहुमात्राः परिधय ऋजवः सत्वचोऽव्रणाः ।  
 तयो भवन्ति शीर्णाग्रा एकेषान्तु चतुर्द्दिशम् ॥ १९  
 प्रागग्रावभितः पश्चादुदगग्रमथापरम् ।  
 न्यसेत् परिधिसन्धेदुदगग्रः स पूर्वतः ॥ २०  
 यथोल्लवस्तुसम्पत्तौ ग्राह्यं तदनुकारि यत् ।  
 यवानामिव गोधमा ब्रीहौणामिव शालयः ॥ २१  
 इति पञ्चदशः खण्डः ॥ १५ ॥

### षोडशः खण्डः ।

पिण्डान्वाहार्यकं आङ्गं क्षीणे राजनि शस्यते ।  
 वासरस्य तृतीय्यांशे नातिसन्ध्यासमोपतः ॥ १  
 यदा चतुर्द्दशीयामं तुरीयमनुपूरयेत् ।  
 अमावास्या क्षीयमाणा तदैव आङ्गमिष्यते ॥ २  
 यदुक्तं यदहस्तेव दर्शनं नैति चन्द्रमाः ।  
 आनयापेक्षया ज्ञेयं क्षीणे राजनि चेत्थपि ॥ ३  
 यच्चोक्तं दृश्यमानेऽपि तच्चतुर्द्दश्यपेक्षया ।  
 अमावास्यां प्रतीक्षेत तदन्ते वापि निर्व्वपेत् ॥ ४



अष्टमेशे चतुर्हंश्याः क्षीणो भवति चन्द्रमाः ।  
 अमावास्याष्टमांशे च पुनः किल भवेदणुः ॥ ५  
 आयहायस्थमावास्या तथा ज्यैष्ठ्यस्य या भवेत् ।  
 विशेषमाभ्यां व्रजतो चन्द्रचारविदो जनाः ॥ ६  
 अत्रेन्दुराद्ये प्रहरेऽवतिष्ठते, चतुर्थभागो न कलावशिष्टः ।  
 तदन्त एव क्षयमेति कृत्स्नमेवं ज्यातिश्चक्रविदो वदन्ति ॥ ७  
 यस्मिन्नब्दे द्वादशैकश्च यव्यस्तस्मिंस्तृतीयया

परिदृश्यो नोपजायते ।

एवं चारं चन्द्रमसो विदित्वा

क्षीणे तस्मिन्नपराङ्गे च दद्यात् ॥ ८

सन्मित्रा च चतुर्हंश्या अमावस्या भवेत् क्वचित् ।  
 खर्व्विताः तां विदुः केचिद्भताध्वामिति चापरे ॥ ९  
 वर्द्धमानाममावास्यां लभेच्चैदपरेऽहनि ।  
 यामांस्त्रोनधिकान् वापि पितृयज्ञस्ततो भवेत् ॥ १०  
 पक्षादावेव कुर्व्वीत सदा पक्षादिकं चरुम् ।  
 पूर्वाङ्ग एव कुर्व्वन्ति विद्धेऽप्यन्ये मणीषिणः ॥ ११  
 स्वपितुः पितृकृत्येषु ह्यधिकारो न विद्यते ।  
 न जीवन्तमतिक्रम्य किञ्चिद्दद्यादिति श्रुतिः ॥ १२  
 पितामहे भ्रियति चऽपितुः प्रेतस्य निर्व्वपेत् ।  
 पितुस्तस्य च वृत्तस्य जीवेच्चैत् प्रपितामहः ॥ १३  
 पितुः पितुः पितुश्चैव तस्यापि पितुरेव च ।  
 कुर्यात् पिण्डत्रयं यस्य संस्थितः प्रपितामहः ॥ १४  
 जीवन्तमपि दद्याद्वा प्रेतायान्नोदके द्विजः ।  
 पितुः पितृभ्यो वा दद्यात् स्वपितेत्यपरा श्रुतिः ॥ १५

पितामहः पितुः पश्चात् पञ्चत्वं यदि गच्छति ।  
 पौत्रेणैकादशाद्यादि कर्त्तव्यं आद्यषोडशम् ॥ १६  
 नैतत् पौत्रेण कर्त्तव्यं पुत्रवाञ्छेत् पितामहः ।  
 पितुः सपिण्डनं कृत्वा कुर्यान्मासानुमासिकम् ॥ १७  
 असंस्कृतौ न संस्कार्यौ पूर्वौ पौत्रप्रपौत्रकैः ।  
 पितरं तत्र संस्कुर्यादिति कात्यायनोऽब्रवीत् ॥ १८  
 पापिष्ठमति शुद्धेन शुद्धं पापौकृतापि वा ।  
 पितामहेन पितरं संस्कुर्यादिति निश्चयः ॥ १९  
 ब्राह्मणादिहते ताते पतिते सङ्गवर्जिते ।  
 व्युत्क्रमाच्च मृते देयं येभ्य एव ददात्यसौ ॥ २०  
 मातुः सपिण्डीकरणं पितामह्या सहोदितम् ।  
 यथोक्तेनैव कल्पेन पुत्रिकाया न चेत् सुतः ॥ २१  
 न योषिद्वयः पृथग्दद्यादवसानदिनादृते ।  
 स्वभर्तृपिण्डमात्राभ्यस्तृप्तिरासां यतः स्मृता ॥ २२  
 मातुः प्रथमतः पिण्डं निर्व्वपेत् पुत्रिकासुतः ।  
 द्वितीयन्तु पितुस्तस्यास्तृतीयस्तु पितुः पितुः ॥ २३  
 इति षोडशः खण्डः ॥ १६ ॥

### सप्तदशः खण्डः ।

पुरतो यात्मनः कर्षूः सा पूर्वा परिकौर्त्तयते ।  
 मध्यमा दक्षिणेनास्यास्तद्वक्षिणत उत्तमा ॥ १  
 वायुग्निदिक्षु खान्तास्ताः कार्य्याः सार्द्धाङ्गुलान्तराः ।  
 तीष्णान्ता यवमध्याच्च मध्यं नात्र द्वौत्किरेत् ॥ २

शङ्खश्च खादिरः कार्यो रजतेन विभूषितः ।  
 शङ्खश्चैवोपवेषश्च द्वादशाङ्गुल इष्यते ॥ ३  
 अग्न्याशायैः कुशैः कार्यं कर्षूणां स्तरणं घनैः ।  
 दक्षिणान्तं तदग्रैस्तु पितृयज्ञे परिस्तरेत् ॥ ४  
 तगरं सुरभि ज्ञेयं चन्दनादि विलेपनम् ।  
 सौवीराञ्जनमित्युक्तं पिञ्जलीनां यदञ्जनम् ॥ ५  
 स्वस्तरे सर्वमासाद्य यथावदुपयुज्यते ।  
 देवपूर्वं ततः श्राद्धमत्वरः शुचिरारभेत् ॥ ६  
 आसनाद्यर्घ्यपर्यन्तं वसिष्ठेन यथेरितम् ।  
 कृत्वा कर्माथ पात्रेषु उक्तं दद्यात्तिलोदकम् ॥ ७  
 तूष्णीं पृथगपो दत्त्वा मन्त्रेण तु तिलोदकम् ।  
 गन्धोदकञ्च दातव्यं सन्निकर्षक्रमेण तु ॥ ८  
 आसुरेण तु पात्रेण यस्तु दद्यात् तिलोदकम् ।  
 पितरस्तस्य नाश्रन्ति दश वर्षाणि पञ्च च ॥ ९  
 कुलालचक्रनिष्पन्नमासुरं मृग्यं स्मृतम् ।  
 तदेव हस्तघटितं स्थाख्यादि दैविकं भवेत् ॥ १०  
 गन्धान् ब्राह्मणमात् कृत्वा पुण्याख्यर्तुभवानि च ।  
 धूपञ्चैवानुपूर्व्येण ह्यग्नौ कुर्यादनन्तरम् ॥ ११  
 अग्नौकरणहोमश्च कर्त्तव्य उपवीतिना ।  
 प्राङ्मुखेनैव देवेभ्यो जुहोतीति श्रुतिः श्रुतेः ॥ १२  
 अपसव्येन वा कार्यो दक्षिणाभिमुखेन च ।  
 निरुप्य हविरग्न्या अग्न्यस्मै न हि ह्यते ॥ १३  
 स्वाहा कुर्याद्वचात्रान्ते न चैव जुह्याद्विः ।  
 स्वाहाकारेण ह वाग्नौ पञ्चाग्नन्तं समापयेत् ॥ १४

पित्रे यः पङ्क्तिमूर्धन्यस्तस्य पाणावनग्निमान् ।  
 हुत्वा मन्त्रवदन्येषां तूष्णीं पात्रेषु निक्षिपेत् ॥ १५  
 न कुर्याद्दोममन्त्राणां पृथगादिषु कुत्रचित् ।  
 अन्येषाञ्चाविक्रष्टानां कालेनाचमनादिना ॥ १६  
 सव्येन पाणिनेत्येवं यदत्र समुदीरितम् ।  
 परिग्रहणमात्रं तत् सव्यस्यादिशति व्रतम् ॥ १७  
 पिञ्जल्याद्यभिमंगृह्य दक्षिणेनेतरात् करात् ।  
 अन्वारभ्य च सव्येन कुर्यादुल्लेखनादिकम् ॥ १८  
 यावदर्थसुपादाय हविषोऽर्भकमर्भकम् ।  
 चरुणा सह सन्नोय पिण्डान् दातुमुपक्रमेत् ॥ १९  
 पितुरुत्तरकर्ष्वंशे मध्यमे मध्यमस्य तु ।  
 दक्षिणे तत्पितुश्चैव पिण्डान् पर्वणि निर्व्वपेत् ॥ २०  
 वाममावर्त्तनं केचिदुदगन्तं प्रचक्षते ।  
 सर्व्वं गोतमशाण्डित्यौ शाण्डित्यायन एव च ॥ २१  
 आहृत्य प्राणमायम्य पितॄन् ध्यायन् यथार्थतः ।  
 जपंस्तेनैव चाहृत्य ततः प्राणं प्रमोचयेत् ॥ २२  
 शाकश्च फाल्गुनाष्टम्यां स्वयं पत्न्यपि वा पचेत् ।  
 यस्तु शाकादिको होमः कार्य्योऽपूपाष्टकाहतः ॥ २३  
 आन्यष्टक्यं मध्यमायामिति गोभिलगोतमौ ।  
 वार्कैश्चण्डिष्व सखासु कौत्सो मेनेऽष्टकासु च ॥ २४  
 स्थालौपाकं पशुस्थाने कुर्यादयश्चनुकल्पितम् ।  
 अपयेत्तं मवत्सायास्तरुण्या गोः पयस्वनु ॥ २५

इति सप्तदशः खण्डः ॥ १७ ॥

## अष्टादशः खण्डः ।

सायमादि प्रातरन्तमेकं कर्म प्रचक्षते ।

दर्शान्तं पौर्णमासाद्यमेकमेव मनौषिणः ॥ १

ऊर्ध्वं पूर्णाहुतेर्दशः पौर्णमासोऽपि वाग्रिमः ।

य आयाति स होतव्यः स एवादिरिति श्रुतिः ॥ २

ऊर्ध्वं पूर्णाहुतेः कुर्यात् सायं होमादनन्तरम् ।

वैश्वदेवन्तु पाकान्ते बालिकर्मसमान्वतम् ॥ ३

ब्राह्मणान् भाजयेत् पश्चादभिरूपान् स्वशक्तितः ।

यजमानस्ततोऽग्नौ यादिति कात्यायनोऽब्रवीत् ॥ ४

वैवाहिकेऽग्नी कुर्वीत सायं प्रातस्वतान्द्रतः ।

चतुर्थीकर्म कृत्वैतदेतच्छायायनेर्मतम् ॥ ५

ऊर्ध्वं पूर्णाहुतिः प्रातर्हुत्वा तां सायमाहुतिम् ।

प्रातर्होमस्तदैव स्यादेष एवोत्तरो विधिः ॥ ६

पौर्णमास्यत्यये हव्यं हाता वा यदहर्भवेत् ।

तदहर्जुहुयादेवममावास्यात्ययेऽपि च ॥ ७

अह्वयमानेऽग्नौ श्वेन्नयेत् कालं समाहितः ।

सम्पन्न तु यथा तत्र ह्वयते तदिच्छाच्यते ॥ ८

आह्वताः परिसङ्ख्याय पात्रे कृत्वाहुतोः सकृत् ।

मन्त्रेण विधिवद्भूत्वाधिकमेवापरा अपि ॥ ९

यत्र व्याहृतिभिर्होमः प्रायश्चित्तात्मको भवेत् ।

चतस्रस्तत्र विज्ञेयाः स्त्रीपाणिग्रहणे यथा ॥ १०

अपि वाज्जातमित्येषा प्राजापत्यापि वाहुतिः ।

होतव्या त्रिविकल्पोऽयं प्रायश्चित्तविधिः स्मृतः ॥ ११

र्यद्याग्निरग्निनान्येन सम्भवेदाहितः क्वचित् ।  
 अग्नये विधिचय इति जुहुयाद्वा घृताहुतिम् ॥ १२  
 अग्नयेऽप्सुमते चैव जुहुयाद्द्वैद्युतेन चेत् ।  
 अग्नये शुचये चैव जुहुयाच्चेद्गृग्निना ॥ १३  
 गृहदाहाग्निनाग्निस्तु यष्टव्यः क्षामवान् द्विजेः ।  
 दावाग्निना च संसर्गे हृदयं यटि तप्यते ॥ १४  
 द्विभूतो यदि संसृज्येत् संसृष्टमुपशामयेत् ।  
 असंसृष्टं जागरयेद्भिरिशर्मैवमुक्तवान् ॥ १५  
 न स्वेऽग्नावन्यहोमः स्यान्मृत्तैकां समिदाहुतिम् ।  
 स्वगर्भसत्क्रियार्थांश्च यावन्नासौ प्रजायते ॥ १६  
 अग्निस्तु नामधेयादौ होमे सर्वत्र लौकिकः ।  
 न हि पित्रा समानीतः पुत्रस्य भवति क्वचित् ॥ १७  
 यस्याग्नावन्यहोमः स्यात् स वैश्वानरदैवतम् ।  
 चरुं निरुप्य जुहुयात् प्रायश्चित्तन्तु तस्य तत् ॥ १८  
 परेणाग्नौ हुते स्वार्थं परस्याग्नौ हुते स्वयम् ।  
 पितृयज्ञात्यये चैव वैश्वदेवद्वयस्य च ॥ १९  
 अनिष्टा नवयज्ञेन नवान्नप्राशने तथा ।  
 भोजने पतितान्नस्य चरुर्वैश्वानरो भवेत् ॥ २०  
 स्वपितृभ्यः पिता दद्यात् सुतसंस्कारकर्मसु ।  
 पिण्डानोद्धहनात्तेषां तस्याभावे तु तत्क्रमात् ॥ २१  
 भूतप्रवाचने पत्नी यद्यसन्निहिता भवेत् ।  
 रजोरोगादिना तत्र कथं कुर्वन्ति याज्ञिकाः ॥ २२  
 महानसेऽन्नं या कुर्यात् सवर्णां तां प्रवाचयेत् ।  
 प्रणवाद्यपि वा कुर्यात् कात्यायनवचो यथा ॥ २३

यज्ञवास्तुनि मुष्ट्याञ्च स्तम्बे दर्भवटौ तथा ।  
 दर्भसङ्क्रान्ता न विहिता विष्टरास्तरणेषु च ॥ २४  
 इत्यष्टादशः खण्डः ॥ १८ ॥

### एकोनविंशः खण्डः ।

निक्षिप्याग्निं स्वदारेषु परिकल्प्यार्त्विजं तथा ।  
 प्रवसेत् कार्यवान् विप्रो वृथैव नचिरं क्वचित् ॥ १  
 मनसा नैत्थिकं कर्म प्रवसन्नप्यतन्द्रितः ।  
 उपविश्य शुचिः सर्वं यथाकालमनुदवेत् ॥ २  
 पद्मरा चाप्यवियोगिन्या शुश्रूष्योऽग्निर्विनीतया ।  
 सौभाग्यवित्तावैधव्यकामया भर्तृभक्त्या ॥ ३  
 या वा स्याद्दोरसूरासामाज्जासम्पादिनी प्रिया ।  
 दद्यात् प्रियंवदा शुद्धा तामत्र विनियोजयेत् ॥ ४  
 विनैकेन न कर्मस्थात् यथाज्यैष्ठं स्वशक्तितः ।  
 विभज्य सह वा कुर्युर्यथाज्ञानञ्च शास्त्रवत् ॥ ५  
 स्त्रीणां सौभाग्यतो जैष्ठं विद्ययैव द्विजम्भनाम् ।  
 न हि स्थात्या न तपसा भर्ता तुष्यति योषिताम् ॥ ६  
 भर्तुरादेशवर्त्तिन्या यथोमा बहुभिर्भृतैः ।  
 अग्निश्च तोषितोऽमुत्र सा स्त्री सौभाग्यमाप्नुयात् ॥ ७  
 विनयावनतापि स्त्री भर्तर्या दुर्भगा भवेत् ।  
 अमुत्रोमाग्निभर्तृणामवज्ञातिः कृता तथा ॥ ८  
 ओत्रियं सुभगां गाञ्च अग्निमग्निचितिं तथा ।  
 प्रातरुत्थाय यः पश्येदापङ्गवः स प्रमुच्यते ॥ ९

पापिष्ठं दुर्भगागम्यं नग्नमुत्कृत्तनासिकम् ।  
 प्रातरुत्थाय यः पश्येत् स कलेरुपयुज्यते ॥ १०  
 पतिसुलङ्घ्य मोहात् स्त्री किं न किं नरकं व्रजेत् ।  
 कृच्छ्राभ्यनुत्थतां प्राप्य किं किं दुःखं न विन्दति ॥ ११  
 पतिशुश्रूषयैव स्त्री कान् न लोकान् समश्नुते ।  
 दिवः पुनरिहायाता सुखानामग्नूधिर्भवेत् ॥ १२  
 सदारोऽन्यान् पुनर्हारान् कथञ्चित् कारणान्तरात् ।  
 य इच्छेदग्निमान् कर्तुं क्व होमोऽस्य विधीयते ॥ १३  
 स्वऽग्नाविव भवेद्धोमो लौकिके न कदाचन ।  
 न ह्याहिताग्नेः स्वं कर्म लौकिकेऽग्नौ विधीयते ॥ १४  
 षडाहुतिकमन्येन जुहुयाद्भ्रुवदर्शनात् ।  
 न ह्यात्मनोऽर्थं स्यात् तावदुयावन्न परिणीयते ॥ १५  
 पुरस्तात् त्रिविकल्पं यत् प्रायश्चित्तमुदाहृतम् ।  
 तत् षडाहुतिकं शिष्टैर्यज्ञविद्धिः प्रकीर्तितम् ॥ १६  
 इत्येकोनविंशः खण्डः ॥ १८ ॥  
 इति कात्यायनविरचिते कर्मप्रदीपे द्वितीयः प्रपाठकः ॥

### विंशः खण्डः ।

असमचन्तु दम्पत्योर्होतव्यं नत्विंगादिना ।  
 द्वयोरप्यसमचं हि भवेद्दुतमनर्थकम् ॥ १  
 विहायाम्निं सभार्यश्चेत् सौमामदुल्लङ्घ्य गच्छति ।  
 होमकालात्यये तस्य पुनराधानमिष्यते ॥ २



अरुण्योः क्षयनाशाग्निदाहेष्वग्निं समाहितः ।  
 पालयेदुपशान्तेऽस्मिन् पुनराधानमिष्यते ॥ ३  
 ज्येष्ठा चेद्वहुभार्य्यस्य अतिचारेण गच्छति ।  
 पुनराधानमत्रैक इच्छन्ति न तु गोतमः ॥ ५  
 दाहयित्वाग्निभिर्भार्य्यां सदृशीं पूर्व्वं संस्थिताम् ।  
 पात्रैश्चाथाग्निमादध्यात् कृतदारोऽविलम्बितः ॥ ४  
 एवंवृत्तां सवर्णां स्त्रीं द्विजातिः पूर्व्वमारिणीम् ।  
 दाहयित्वाग्निहोत्रेण यज्ञपात्रैश्च धर्मवित् ॥ ६  
 द्वितीयाञ्चैव यः पत्नीं दहेद्वैतानिकाग्निभिः ।  
 जीवन्त्यां प्रथमायान्तु ब्रह्मघ्नेन समं हि तत् ॥ ७  
 मृतायान्तु द्वितीयायां योऽग्निहोत्रं समुत्सृजेत् ।  
 ब्रह्मोज्झं तं विजानीयादयस्य कामात् समुत्सृजेत् ॥ ८  
 मृतायामपि भार्य्यायां वैदिकाग्निं न हि त्यजेत् ।  
 उपाधिनापि तत्कर्म यावज्जीवं समापयेत् ॥ ९  
 रामोऽपि कृत्वा सौवर्णां सीतां पत्नीं यशस्विनीम् ।  
 ईजे यज्ञैर्व्वहुविधै सह भ्रातृभिरच्युतः ॥ १०  
 यो दहेदाग्निहोत्रेण स्वेन भार्य्यां कथञ्चन ।  
 स स्त्री सम्पद्यते तेन भार्य्या वास्य पुमान् भवेत् ॥ ११  
 भार्य्या मरणमापन्ना देशान्तरगतापि वा ।  
 अधिकारो भवेत् पुत्रो महापातकिनि द्विजे ॥ १२  
 मान्या चेन्म्रियते पूर्व्वं भार्य्या पतिविमानिता ।  
 त्रीणि जन्मानि सा पुंस्त्वं पुरुषः स्त्रीत्वमहंति ॥ १३  
 पूर्व्वैव योनिः पूर्वावृत् पुनराधानकर्मणि ।  
 विशेषोऽत्रान्युपस्थानमान्याहुत्यष्टकं तथा ॥ १४

कृत्वा व्याहृतिहोमान्तमुपतिष्ठेत पावकम् ।  
 अध्यायः केवलान्नेयः कस्तेजामिरमानसः ॥ १५  
 अग्निमीडे अग्न आयाह्यग्न आयाहि वीतये ।  
 तिस्रोऽग्निर्धोतिरित्यग्निं दूतमग्ने मृडेति च ॥ १६  
 इत्यष्टावाहुतीर्हुत्वा यथाविध्यनुपूर्वशः ।  
 पूर्णाहुत्यादिकं सर्वमन्यत् पूर्ववदाचरेत् ॥ १७  
 अरण्योरल्पमप्यङ्गं यावत् तिष्ठति पूर्वयोः ।  
 न तावत् पुनराधानमन्यारण्योर्विधीयते ॥ १८  
 विनष्टं सुक् सुवं न्युजं प्रत्यक्स्थलमुदर्चिषि ।  
 प्रत्यगग्रश्च सुपलं प्रहरेज्जातवेदसि ॥ १९  
 इति विंशः खण्डः ॥ २० ॥

### एकविंशः खण्डः ।

स्त्रयं होमासमर्थस्य समीपमुपसर्पणम् ।  
 तत्राप्यसक्तस्य सतः शयनाच्चोपवेशनम् ॥ १  
 हुतायां सायमाहुत्यां दुर्व्वलश्चेद्गृहो भवेत् ।  
 प्रातर्होमस्तदैव स्याज्जीवेच्छ्रेष्ठः पुनर्न वा ॥ २  
 दुर्व्वलं स्नापयित्वा तु शुद्धचैलाभिसंस्तुतम् ।  
 दक्षिणागिरसं भूमौ बर्हिषत्यां निवेशयेत् ॥ ३  
 घृतेनाभक्तमाप्लव्य सवस्त्रमुपवीतिनम् ।  
 चन्दनोक्षितसर्वाङ्गं सुमनोभिर्व्विभूषितम् ॥ ४  
 हिरण्यशकलान्यस्य क्षिप्त्वा ष्छिद्रेषु सप्तसु ।  
 मुखेष्वथापिधायैनं निर्हरेयुः सुतादयः ॥ ५

आमपात्रेऽन्नमादाय प्रेतमग्निपुरःसरम् ।  
 एकोऽनुगच्छेत् तस्यार्द्धमर्द्धं पथ्युत्सृजेद्भुवि ॥ ६  
 अर्द्धमादहनं प्राप्त आसौनो दक्षिणामुखः ।  
 सव्यं जान्वाच्च शनकैः सतिलः पिण्डदानवत् ॥ ७  
 अथ पुत्रादिराप्नोत्य कुर्याद्धारुचयं महत् ।  
 भूप्रदेशे शुचौ देशे पञ्चाश्वित्यादिलक्षणे ॥ ८  
 तत्रोत्तानं निपात्यैनं दक्षिणाशिरसं मुखे ।  
 आन्यपूर्णां सुवं दद्याद्दक्षिणायां नसि सुवम् ॥ ९  
 पादयोरधरां प्राचीमरणीमुरग्रीतराम् ।  
 पार्श्वयोः शूर्पचमसे सव्यदक्षिणयोः क्रमात् ॥ १०  
 मूषलेन सहान्युजमन्तरुर्वीरुदूखलम् ।  
 चचौ विलीकमत्रैवमनश्रुनयनो विभीः ॥ ११  
 अपसव्येन कृत्वैतद्वाग्यतः पितृदिक्षु खः ।  
 अथाग्निं सव्यजान्वक्तो दद्याद्दक्षिणतः शनैः ॥ १२  
 अस्मात्त्वमधिजातोऽमि त्वदयं जायतां पुनः ।  
 असौ स्वर्गाय लोकाय स्वाहेति ययुरीरयन् ॥ १३  
 एवं गृहपतिर्हव्यः सर्व्वं तरति दुष्कृतम् ।  
 यद्यैनं दाहयेत् सोऽपि प्रजां प्राप्नोत्यनिन्दिताम् ॥ १४  
 यथा स्वायुधधृक् पाथी ह्यरण्यान्यपि निर्भयः ।  
 अतिक्रम्यात्मनोऽभीष्टं स्थानमिष्टञ्च विन्दति ॥ १५  
 एवमेथोऽग्निमान् यज्ञपात्रायुधविभूषितः ।  
 लोकानन्यान्तिक्रम्य एवं ब्रह्मैव विन्दति ॥ १६  
 इतिकविः खण्डः ॥ २१ ॥

## द्वाविंशः खण्डः ।

अथानवेक्षमेत्यापः सर्व्व एव शवष्पृशः ।  
 स्नात्वा सचैलमाचम्य दद्युरस्थोदकं स्थले ॥ १  
 गोत्रनामानुरादान्ते तर्पयामीत्यनन्तरम् ।  
 दक्षिणाग्रान् कुशान् कृत्वा सतिलम्तु पृथक् पृथक् ॥ २  
 एवं कृतोदकान् सम्यक् सर्व्वान् श्राद्धलसंस्थितान् ।  
 आप्नत्य पुनराचान्तान् वदेयुस्तेऽनुयायिनः ॥ ३  
 मा शोकं कुरुतानित्ये सर्व्वस्मिन् प्राणधर्म्मणि ।  
 धर्म्मं कुरुत यत्ने न यो वः सह गमिष्यति ॥ ४  
 मानुष्ये कदलौस्तम्भे निःसारे सारमार्गणम् ।  
 यः करोति स सम्भूदो जलवुद्वदसन्निभे ॥ ५  
 गन्धो वसुमतौ नाशसुदधिर्द्वैवतानि च ।  
 फेनप्रख्यः कथं नाशं मर्त्तलोको न यास्यति ॥ ६  
 पञ्चधा स स्मृतः कायो यदि पञ्चत्वमागतः ।  
 कर्म्मभिः स्रशरौरोस्यैस्तत्र का परिवेदना ॥ ७  
 सर्व्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः ।  
 संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम् ॥ ८  
 श्लेष्माशु वाम्बवैर्मुक्तं प्रेतो भुङ्क्ते यतोऽवशः ।  
 अतो न रोदितव्यं हि क्रियाः कार्याः प्रयत्नतः ॥ ९  
 एवमुक्ता व्रजेयुस्ते गृहाक्षत्रपुरःसराः ।  
 स्नानाग्निस्पर्शनाज्याशैः शुध्येयुरितरे कृतैः ॥ १०  
 इति द्वाविंशः खण्डः ॥ २२ ॥

## तयोविंशः खण्डः ।

एवमेवाहिताग्नेस्तु पात्रन्यासादिकं भवेत् ।  
 कृष्णाजिनादिकञ्चात्र विशेषः सूत्रचोदितः ॥ १  
 विदेशमरणेऽस्थीनि ह्याहृत्याभ्यज्य सर्पिंषा ।  
 दाहयेदूर्णयाच्छाद्य पात्रन्यासादि पूर्व्ववत् ॥ २  
 अस्थामलाभे पर्णानि सकलान्युक्तयावता ।  
 भर्जयेदस्थिसङ्ग्रहानि ततः प्रभृति सूतकम् ॥ ३  
 महापातकसंयुक्तो देवात् स्यादग्निमान् यदि ।  
 पुत्रादिः पालयेदग्निं युक्त आ-दोषसंक्षयात् ॥ ४  
 प्रायश्चित्तं न कुर्यादयः कुर्व्वं वा म्रियते यदि ।  
 गृह्णां निर्व्वापयेच्छीतमप्स्वस्येत् सपरिच्छदम् ॥ ५  
 सादयेदुभयं वाष्पु ह्यङ्गरोऽग्निरभवद् यतः ।  
 पात्राणि दद्यात्तन्माय दहेदप्स्वेव वा क्षिपेत् ॥ ६  
 अनयैवावृता नारौ दग्धव्या वा व्यवस्थिता ।  
 अग्निप्रदानमन्त्रोऽस्या न प्रयोज्य इति स्थितिः ॥ ७  
 अग्निनेव दहेद्द्वार्यां सतन्त्रा पतिता न चेत् ।  
 तदुत्तरेण पात्राणि दाहयेत् पृथगन्तिके ॥ ८  
 अपरेद्युस्तृतीये वा अस्था सञ्चयनं भवेत् ।  
 यस्तत्र विधिरादिष्ट ऋषिभिः सोऽधुनोच्यते ॥ ९  
 स्नान्तं पूर्व्ववत् कृत्वा गव्येन पयसा ततः ।  
 सिञ्चेदस्थीनि सर्वाणि प्राचीनावीत्यभाषयन् ॥ १०  
 शमोपलाशशाखाभ्यामुषृत्योदृत्य भस्मनः ।  
 आज्येनाभ्यज्य गव्येन सेचयेद्गन्धवारिणा ॥ ११

मृतपात्रसम्पुटं कृत्वा सूत्रेण परिवेष्ट्य च ।

श्वभ्रं खात्वा शुचौ भूमौ निखनेदक्षिणामुखः ॥ १२

पुरयित्वावटं पङ्कपिण्डशैवालसंयुतम् ।

दृत्त्वोपरि समं शेषं कुर्यात् पूर्वाङ्गकर्मणा ॥ १३

एवमेवागृहीताग्नेः प्रेतस्य विधिरिष्यते ।

स्त्रीणामिवाग्निदानं स्यादथातोऽनुक्तमुच्यते ॥ १४

इति त्रयोविंशः खण्डः ॥ २३ ॥

### चतुर्विंशः खण्डः ।

सूतके कर्मणां त्यागः सन्ध्यादीनां विधीयते ।

होमः श्रोते तु कर्त्तव्यः शुष्कान्नेनापि वा फलैः ॥ १

अकृतं हावयेत् स्मार्त्तं तदभावे कृताकृतम् ।

कृतं वा हावयेदन्नमखरन्मविधानतः ॥ २

कृतमोदनशक्नादि तण्डुलादि कृताकृतम् ।

त्रीक्षादि चाकृतं प्रोक्तमिति हव्यं त्रिधा बुधैः ॥ ३

सूतके च प्रवासेषु चाशक्तौ श्राद्धभोजने ।

एवमादिनिमित्तेषु हावयेदिति योजयेत् ॥ ४

न त्यजेत् सूतके कर्म ब्रह्मचारी स्वकं कश्चित् ।

न दीक्षणात् परं यज्ञे न कच्छादि तपश्चरन् ॥ ५

पितर्यपि मृते नैषां दोषो भवति कर्हिचित् ।

अशौचं कर्मणोऽन्ते स्यात् त्र्यहं वा ब्रह्मचारिणः ॥ ६

श्राद्धमग्निमतः कार्यं दाहादेकादशेऽहनि ।

प्रत्याब्धिक्रान्तु कुर्वीत प्रमीताहनि सर्वदा ॥ ७

द्वादश प्रतिमास्थानि आद्यं षास्मासिके तथा ।  
 सपिण्डीकरणस्यैव एतद्वै आहषोडशम् ॥ ८  
 एकाहेन तु षस्मासा यदा स्युरपि वा त्रिभिः ।  
 न्यूनाः संवत्स्रस्यैव स्यातां षास्मासिके तदा ॥ ९  
 णि पञ्चदशाद्यानि अपुत्रस्येतराणि तु ।  
 एकस्मिन्नष्टि देयानि सपुत्रस्यैव सर्व्वदा ॥ १०  
 न योषायाः पतिर्दद्यादपुत्रया अपि क्वचित् ।  
 न पुत्रस्य पिता दद्यान्नानुजस्य तथायजः ॥ ११  
 एवादशेऽङ्गिनिर्व्वर्त्तय अर्वाग्दर्शादयथाविधि ।  
 प्रकुर्व्वीताग्निमान् पुत्रो मातापित्रोः सपिण्डताम् ॥ १२  
 सपिण्डिकरणादूर्ध्वं न दद्यात् प्रतिमासिकम् ।  
 एकोद्विष्टेन विधिना दद्यादित्याह गोतमः ॥ १३  
 कर्षूसमन्वितं मुक्ता यथाद्यं आहषोडशम् ।  
 प्रत्याब्दिकञ्च शेषेषु पिण्डाः स्युः षडिति स्थितिः ॥ १४  
 अर्घ्येऽच्योदके चैव पिण्डदानेऽवने जने ।  
 तन्मस्य तु निवृत्तिः स्यात् स्वधावाचन एव च ॥ १५  
 ब्रह्मदण्डादियुक्तानां येषां नास्त्वग्निसत्क्रिया ।  
 आद्यादिसत्क्रियाभाजो न भवन्तौह ते क्वचित् ॥ १६  
 इति चतुर्विंशः खण्डः ॥ २४

## पञ्चविंशः खण्डः ।

मन्त्राम्नायेऽग्न इत्येत [ पञ्चकं लाघवार्थिभिः ।  
 पठ्यते तत्प्रयोगे स्थान्मन्त्र णामेव विंशतिः ॥ १  
 अग्निः स्थाने वायुचन्द्रसूर्याबहुवदूह्य च ।  
 समस्य पञ्चमौसूत्रे चतुस्रतुरिति श्रुतः ॥ २  
 प्रथमे पञ्चके पापो लक्ष्मीरिति पदं भवेत् ।  
 अपि पञ्चसु मन्त्रेषु इति यज्ञविदा विदुः ॥ ३  
 द्वितीये तु पतिघ्नोऽस्यादपुत्रेति तृतीयके ।  
 चतुर्थे त्वपस्येति ऋदमाहुतिर्दिशकम् ॥ ४  
 धृतिहामे न प्रयुञ्जपाङ्गानामसु तथाष्टसु ।  
 चतुर्थमिन्द्र इत्यतङ्गोनामसु हि ह्रियते ॥ ५  
 लताग्रपङ्क्तवो गूढः शुङ्गेति परिकीर्त्यते ।  
 पतिव्रता व्रतवती ब्रह्मवन्मुस्तथाश्रुतः ॥ ६  
 अलाटु नौलमित्युक्तं ग्रन्थः स्तवक उच्यते ।  
 कपुष्पिकाभितः केशा मूर्द्ध्नि पश्चात् कपुच्छलम् ॥ ७  
 श्वाविच्छलाका शर्लाली तथा वीरतरः शरः ।  
 तिलतण्डुलसमार्कः क्षपरः सोऽभिधीयते ॥ ८  
 नामधेये सुनिवसुपिशाचाबहुवत् सदा ।  
 यक्षाश्च पितरो देवा यष्टव्यास्तिथिदेवताः ॥ ९  
 आग्नेयाद्येऽथ सर्पाद्ये विशाखाद्ये तथैव च ।  
 आषाढाद्ये धनिष्ठाद्ये अश्विन्याद्ये तथैव च ॥ १०  
 इन्द्रान्येतानि बहुवद्व्याणा जुहुयात् सदा ।  
 इन्द्र इयं द्विवच्छेषमवशिष्टान्यथैकवत् ॥ ११



देवता अपि ह्यस्ते बहुवत् सर्पवस्वपः ।  
 देवाश्च पितरश्चैव द्विषद्ब्रह्माश्विनौ सदा ॥ १२  
 ब्रह्मचारी समादिष्टो गुरुणा व्रतकर्मणि ।  
 बाढमोमिति वा ब्रूयात् तथा चैवानुपालयेत् ॥ १३  
 सशिखं वपनं कार्य्यमास्त्रानाद्व्रह्मचारिणा ।  
 आशरीरविमोचाय ब्रह्मचर्य्यं न चेद्भवेत् ॥ १४  
 न गात्रोत्सादनं कुर्यादनापदि कटाचन ।  
 अलक्रोडाभलङ्कारान् व्रती दण्ड इवाङ्गवेत् ॥ १५  
 देवतानां विपर्यासे जुहोतिषु कथं भवेत् ।  
 सर्व्वं प्रायश्चित्तं हत्वा क्रमेण जुहुयात् पुनः ॥ १६  
 संस्कारा अनिपत्यन् स्वकालश्चत् कथञ्चन ।  
 इत्वेतदेव कर्त्तव्या ये तूपनयनादधः ॥ १७  
 अनिष्टा नवयज्ञेन नवान्नं योऽत्यकामतः ।  
 वैश्वानरथरुस्तस्य प्रायश्चित्तं विधीयते ॥ १८  
 इति पञ्चविंशः खण्डः ॥ २५ ॥

### षड्विंशः खण्डः ।

चरुः समसनीयो यस्तथा गोयज्ञकर्मणि ।  
 वृषभोत्सर्ज्जने चैव अश्वयज्ञे तथैव च ॥ १  
 आवण्यां वा प्रदीपे यो कृष्यारम्भे तथैव च ।  
 कथमेतेषु निर्व्वीपाः कथञ्चैव जुहोतयः ॥ २  
 देवतासङ्ख्याया ग्राह्या निर्व्वीपास्तु पृथक् पृथक् ।  
 तूष्णीं द्विरैव गृह्णीयाद्भोमयापि पृथक् पृथक् ॥ ३

यावता होमनिर्वृत्तिर्भवद्गो यत्र कीर्तिता ।  
 शेषश्चैव भवेत् किञ्चित् तावन्तं निर्व्वपेच्चरुम् ॥ ४  
 चरौ समग्रनीये तु पितृयज्ञे चरौ तथा ।  
 होतव्यं मेक्षणेनान्य उपस्तौर्णाभिधारितम् ॥ ५  
 कालः कात्यायनेनोक्तो विधिश्चैव समासतः ।  
 वृषोत्सर्गे यतो नोऽत्र गोभिलेन तु भाषितः ॥ ६  
 पारिभाषिक एव स्यात् कालो गोवाजियज्ञयोः ।  
 अन्यस्मादुपदेशात् प्रस्तरारोहणस्य च ॥ ७  
 अथवा मार्गपाल्येऽङ्गि कालो गोयज्ञकर्मणः ।  
 मोराजनेऽङ्गि वाश्वानामितितन्त्रान्तरे विधिः ॥ ८  
 शरद्वसन्तयोः केचिन्नवयज्ञं प्रचक्षते ।  
 धान्यपाकवशादन्ये श्याम्नाको वनिनः स्मृतः ॥ ९  
 आश्वयुज्यां तथा कृष्यां वास्तुकर्मणि याज्ञिकाः ।  
 यज्ञार्थतत्त्ववेत्तारो होममेवं प्रचक्षते ॥ १०  
 द्वे पञ्च द्वे क्रमेणैता हविराहुतयः स्मृताः ।  
 शेषा आज्जेन होतव्या इति कात्यायनोऽब्रवीत् ॥ ११  
 पयो यदाज्यसंयुक्तं तत् पृषातकमुच्यते ।  
 दध्यैके तदुपासाद्य कर्त्तव्यः पायसश्चरुः ॥ १२  
 त्रीहयः शालयो मुह्य गोधूमाः सूर्यपास्तिलाः ।  
 यवाद्यौषधयः सप्त विपदं घ्नन्ति धारिताः ॥ १३  
 संस्काराः पुरुषस्यैत स्मर्यन्ते गौतमादिभिः ।  
 अतोऽष्टकादयः कार्याः सर्व्वे कालाक्रमोदिताः ॥ १४  
 सकृदप्यष्टकादीनि कुर्यात् कर्माणि यो द्विजः ।  
 स पङ्क्तिपावनो भूत्वा लोकान् प्रैति घृतश्रुतः ॥ १५

एकाहमपि कर्मस्थो योऽग्निशुश्रूषकः शुचिः ।

नयत्यत्र तदेवास्य शताहं दिवि जायते ॥ १६

यस्त्वाधायाग्निमाशास्य देवादौघैभिरिष्टवान् ।

निराकर्तामिरादौर्ना स विज्ञेयो निराकृतिः । १७

इति षड्विंशः खण्डः ।

### सप्तविंश खण्डः ।

यच्छाहं कर्मणामादौ या चान्ते दक्षिणा भवेत् ।

अमावास्यां द्वितीयं यदन्वाहार्यं तदुच्यते ॥ १

एकसोध्यश्ववर्हिषु न स्यात् परिसमूहनम् ।

नोदगासादनञ्चैव क्षिप्रहोमा द्वि ते मताः ॥ २

अभावे त्रीह्रियवयोर्दध्ना वा पयसःपि वा ।

तदभावे यवाग्वा वा जुहुयादुदकेन वा ॥ ३

रौद्रन्तु राक्षसं पितृग्रामासुरस्याभिचारिकम् ।

उक्ता मन्त्रं स्पृशेदाप आलभ्यात्मानमेव च ॥ ४

यजनौयेऽस्थि सोमश्चेद्वारुण्यां दिशि दृश्यते ।

तत्र व्याहृतिभिर्हृत्वा दण्डं दद्याद्विजातये । ५

लवणं मधु मांसञ्च चारांशो येन ह्रियते ।

उपवासेन भुञ्जीत नोरुरात्री न किञ्चन ॥ ६

स्वकाले मायमाहुत्य अपासो होतृहव्ययोः

प्राक्प्रातराहुतेः कालः प्रायश्चित्ते हुते सति ॥ ७

प्राक्मायमाहुतेः प्रातर्होमकालानतिक्रमः ।

प्राक्पौर्णमासीर्षाक्ष प्राग्दर्शादितरस्त त ॥ ८

धैश्वदेवे त्वतिक्रान्ते अक्षोरात्रमभोजनम् ।  
 प्रायश्चित्तमथोऽहुत्वा पुनः सन्तनुयाद्व्रतम् ॥ ८  
 होमदयात्यये दर्शपौर्णमामात्यये तथा ।  
 पुनरेवाग्निमादध्यादिति भागवशासनम् ॥ १०  
 अतृचो मानवो ज्ञेय एणः कृष्णमृगः स्मृतः ।  
 रुरुगौरमृगः प्रोक्तस्मरः शल उच्यते ॥ ११  
 केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः ।  
 ललाटसम्मितो राज्ञः स्यात्तु नासान्तिको विशः ॥ १२  
 ऋजवस्ते तु सर्वे स्युरव्रणाः सौम्यदर्शनाः ।  
 अनुद्देशकरा नृणां सत्वचोऽनग्निदूषिताः ॥ १३  
 गौर्विशिष्टतया विप्रैर्वैदेष्वापि निगद्यते ।  
 न ततोऽन्यद्वरं यस्मात्तस्माद्गौर्व्वर उच्यते ॥ १४  
 येषां व्रतानामन्तेषु दक्षिणा न विधीयते ।  
 वरस्तत्र भवेद्दानमपि वाच्छादयेद्गुरुम् ॥ १५  
 अस्थानोच्छ्वासश्च्छेदघोषणाध्यापनादिकम् ।  
 प्रमादिकं श्रुतौ यत् स्यादयातयामत्वकारि तत् ॥ १६  
 प्रत्यब्दं यदुपाकर्म सोत्सर्गं विधिवद्विजैः ।  
 क्रियते च्छन्दसां तेन पुनराध्यायनं भवेत् ॥ १७  
 अयातयामैश्वन्दोभिर्यत् कर्म क्रियते द्विजैः ।  
 क्रीडमानमपि सटा तत्तेषां सिद्धिकारकम् ॥ १८  
 गायत्रौश्च सगायत्रां बार्हस्पत्यमिति त्रिकम् ।  
 शिष्येभ्योऽन्य विधिवदुपाकुर्यात्ततः श्रुतिम् ॥ १९  
 छन्दसामेकविंशानां मंहितायां यथाक्रमम् ।  
 तच्छन्दस्काभिरेवर्गभिराद्याभिर्होम इष्यते ॥ २०

पर्व्वभिश्चैव गानेषु ब्राह्मणयुत्तरादिभिः ।  
 ऋग्गेषु चर्वात्मन्त्रेषु इति षष्टिर्जुहोतयः ॥ २१  
 इति सप्तविंशः खण्डः ॥ २७

### अष्टाविंशः खण्डः ।

अक्षतास्तु यवाः प्रोक्ता भृष्टा धाना भवन्ति ते ।  
 भृष्टास्तु ब्रौहयो लाजा घटः स्वाण्डिक उच्यते ॥ १  
 नाधीयोत रहस्यानि सोत्तराणि विचक्षणः ।  
 न चोपनिषदश्चैव षण्मासान् दक्षिणायनान् ॥ २  
 उपाकृत्योदगयने ततोऽधीयोत धर्मवित् ।  
 उत्सर्गश्चैव एवेषां तैष्यां प्रौष्ठपदोऽपि वा ॥ ३  
 अजातव्यञ्जना लोम्नी न तथा सह संविशेत् ।  
 अयुग्मैः काकवन्ध्याया जाता तां न विवाहयेत् ॥ ४  
 संसक्तपदविन्यासस्त्रिपदः प्रक्रमः स्मृतः ।  
 स्मार्त्ते कर्मणि सर्व्वदा श्रौते त्वहर्त्युणोदितः ॥ ५  
 यस्यां दिशि वलिं दद्यात्तामेवाभिमूर्खो वलिम् ।  
 श्रवणाकर्मणि भवेन्नश्वकर्म न सर्व्वदा ॥ ६  
 वलिशेषस्य हवनमग्निप्रणयनं तथा ।  
 प्रत्यहं न भवेयातामुष्मकन्तु भवेत् सदा ॥ ७  
 पृषातकप्रेषणयोर्नवस्य षड्विषस्तथा ।  
 शिष्टस्य प्राशने मन्त्रस्तत्र सर्व्वेऽधिकारिणः ॥ ८  
 ब्राह्मणानामसार्त्तत्रिध्ये स्वयमेव पृषातकम् ।  
 श्ववेत्तेष्टविषः शेषं नवयज्ञेऽपि भक्षयेत् ॥ ९

अकला वदरीशाखा कलवत्यभिधीयते ।  
 धनाविसिकताशङ्काः स्मृता ज तुशिलास्तु ताः ॥ १०  
 नष्टो विनष्टो मणिकः गिलानाशे तथैव च ।  
 तदेवाहृत्य संस्कार्यो नापेक्षेदाग्रहायणोम् ॥ ११  
 अग्रहायणकर्म लुप्तञ्चेत् कथञ्चित् सूतकादिना ।  
 आग्रहायणिकं कुर्यादलिवर्जमशेषतः ॥ १२  
 ऊर्ध्वं स्वस्तरगायी स्यान्मासमर्द्धमथापि वा ।  
 सप्तरात्रं त्रिरात्रं वा एकां वा सद्य एव वा ॥ १३  
 नोद्भू मन्त्रप्रयोगः स्यान्मासान्धागारं नियम्यते ।  
 नाहतास्तरणञ्चैव न पार्श्वस्यापि दक्षिणम् ॥ १४  
 दृढश्चेदाग्रहायण्यामावृत्तावपि कर्मणः ।  
 कुम्भो मन्त्रवदासिञ्चेत् प्रति कुम्भमृचं पठेत् ॥ १५  
 अल्पानां यो विघातः स्यात् स बाधो बहुभिः स्मृतः ।  
 प्राणसम्मित इत्यादिवा मिष्टं बाधितं यथा ॥ १६  
 विरोधो यत्र वाक्यानां प्रमाणं तत्र भूयसाम् ।  
 तुल्यप्रमाणकत्वे तु न्याय एव प्रकौर्त्तितः ॥ १७  
 त्रैयम्बकं करतलमपूपा मण्डकाः स्मृताः ।  
 पालाशा गोलकाश्चेत्र लोहचूर्णञ्च चोवरम् ॥ १८  
 स्पृशन्ननामिकाग्रेण कचिदालोकयन्नपि ।  
 अनुमन्त्रणीयं सर्व्वं च सदैवमनुमन्त्रयेत् ॥ १९

इत्यष्टाविंशः खण्डः ॥ २८ ॥

## एकोनविंशः खण्डः ।

क्षालनं दर्भकूर्चेन सर्व्वत्र स्त्रोतसां पशोः ।

तूष्णीमिच्छाक्रमेण स्यादसार्थं पार्णदारुणो ॥ १

सप्त तावन्मूरेभ्यानि तथा स्तनचतुष्टयम् ।

नाभिः श्रोत्रपानञ्च गोक्षातांसि चतुर्दश ॥ २

क्षुरी मांसं वदानार्थः कृत्स्ना शिट्कदाहता ।

वसामादाय जुहुयात् तत्र मन्त्रं समापयेत् ॥ ३

हृज्जिह्वा क्रांढमस्थानि यकृहकौ गुदं स्तनाः ।

श्रोत्राण्यङ्गुलपार्श्वं पञ्चङ्गानि प्रचक्षते ॥ ४

एकादशानामङ्गानामवदानानि सङ्करया ।

पार्श्वस्य वृकसंश्रासं द्वित्वादाहुश्चतुर्दश ॥ ५

चरितार्था श्रुतिः कार्या यस्मादप्यनुकल्पशः ।

अतोऽष्टर्चेन होमः स्याच्छागपदे चरावपि ॥ ६

अवदानानि यावन्ति क्रियेरन् प्राप्तये पशोः ।

तावतः पायसान् पिण्डान् पञ्चभावेऽपि कारयेत् ॥ ७

उदनव्यञ्जनार्थं तु पञ्चाभावेऽपि पायसम् ।

सद्रव्यं श्रपयेत् तददन्व एक्येऽपि कर्मणि ॥ ८

प्राधान्यं पिण्डदानस्य केचिदाहुर्मनोषिणः ।

गयादौ पिण्डमात्रस्य दीयमानत्वदर्शनात् ॥ ९

भोजनस्य प्रधानत्वं वदन्यन्ये महर्षयः ।

ब्राह्मणस्य परीक्षायां महायज्ञप्रदर्शनात् ॥ १०

आमश्राद्धविधानस्य विना पिण्डैः क्रियाविधिः ।

तदालभ्यः प्यनध्यायविधानश्रवणादपि ॥ ११

विद्वन्मतमुपादाय ममाप्येतद्दृदि स्थितम् ।  
 प्रधानमुभयोर्यस्मात् तस्मादेषः समुच्चयः ॥ १२  
 प्राचीनावीतिना कार्यं पित्रेषु प्रोक्षणं पशोः ।  
 दक्षिणादासनान्तश्च चरोर्निर्व्वपणादिकम् ॥ १३  
 सन्नयश्चावदानानां प्रधानार्थो न हीतरः ।  
 प्रधानं हवनश्चैव शेषं प्रकृतिवद्भवेत् ॥ १४  
 द्वीपमुन्नतमाख्यातं शादा चैवेष्टका स्मृता ।  
 कौलिनं सजलं प्रोक्तं दूरखातोदको मरुः ॥ १५  
 द्वारगवाक्षस्तम्भैः कर्दमभित्यन्तकोणवेधैश्च ।  
 नैष्टं वास्तुद्वारं विद्वमनाक्रान्तमार्य्यैश्च ॥ १६  
 वशङ्गमाविति ब्रौह्मीञ्छङ्खसेति यवांस्तथा ।  
 अमावित्यत्र नामोक्ताजुहुयात् क्षिप्रहोमवत् ॥ १७  
 साक्षतं सुमनोमुक्तमुदकं दधिसंयुतम् ।  
 अर्घ्यं दधिमधुभ्याश्च मधुपर्को विधीयते ॥ १८  
 कांक्षेनैवार्हणीयस्य निनयेदर्घ्यं मञ्जुलौ ।  
 कांक्षापिधानं कांक्षस्थं मधुपर्कं समर्पये ॥ १९

इत्येकोनत्रिंशः खण्डः ॥ २८

इति कात्यायनविरचिते कर्मप्रदीपे तृतीयः प्रपाठकः ॥





## बृहस्पतिसंहिता ।

इष्टा क्रतुशतं राजा समाप्तवरदक्षिणम् ।

मघवान् वाग्विदांऽश्रेष्ठं पर्यपृच्छद् बृहस्पतिम् ॥ १

भगवन् केन दानेन सर्व्वतः सुखमेधते ।

यद्दत्तं यन्महार्घञ्च तन्मे ब्रूहि महातपः ॥ २

एवमिन्द्रेण पृष्टोऽसौ देवदेवपुरोहितः ।

वाचस्पतिर्महाप्राज्ञो बृहस्पतिरुवाच ह ॥ ३

सुवर्णदानं गोदानं भूमिदानञ्च वासव ।

एतत् प्रयच्छमानस्तु सर्व्वपापैः प्रमुच्यते ॥ ४

सुवर्णं रजतं वस्त्रं मणिरत्नञ्च वासव ।

सर्व्वमेव भवेद्दत्तं वसुधां यः प्रयच्छति ॥ ५

फालाकृष्टां महीं दत्त्वा सवोजां शस्यशालिनीम् ।

यावत् सूर्य्यकरा लोकास्तावत् स्वर्गं महीयते ॥ ६

यत्किञ्चित् कुरुते पापं पुरुषो वृत्तिकर्षितः ।

अपि गोचर्ममात्रेण भूमिदानेन शुध्यति ॥ ७

दशहस्तेन दण्डेन त्रिंशद्दण्डानि वर्त्तनम् ।

दश तान्येव विस्तारा गोचर्मैतन्महाफलम् ॥ ८

सहस्रं गोसहस्रञ्च यत्र तिष्ठत्यतन्द्रितम् ।

वालवत्सप्रसूतानां तद्गोचर्म इति स्मृतम् ॥ ९

विप्राय दद्याच्च गुणान्विताय तपोनियुक्ताय जितेन्द्रियाय ।

यावन्मही तिष्ठति सागरान्ता तावत् फलं तस्य भवेदनन्तम् ॥

यथा बीजानि रोहन्ति प्रकीर्णानि महीतले ।  
 एवं पुण्याः प्ररोहन्ति भूमिदानसमार्जिताः ॥ ११  
 यथाष्णु पतितः सद्यस्तैलविन्दुः प्रसर्पति ।  
 एवं भूमिकृतं दानं शस्ये शस्ये प्ररोहति ॥ १२  
 अन्नदाः सुखिनो नित्यं वसुदत्तैव रूपवान् ।  
 स नरः सर्वदा भुपो यो ददाति वसुन्धराम् ॥ १३  
 यथा गौर्भरते वत्सं क्षीरमुत्सृज्य क्षीरिणी ।  
 एवं दत्ता सहस्राक्ष भूमिर्भरति भूमिदम् ॥ १४  
 शङ्खं भद्रासनं कुत्रं चरण्यावरवारणाः ।  
 भूमिदानस्य पुण्यानि फलं स्वर्गः पुरन्दर ॥ १५  
 आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।  
 शूलपाणिश्च भगवानभिनन्दति भूमिदम् ॥ १६  
 आस्फोटयन्ति पितरः प्रहर्षन्ति पितामहाः ।  
 भूमिदाता कुले जातः स नन्नाता भविष्यति ॥ १७  
 व्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती ।  
 तारयन्ति हि टातारं सर्वात् पापादमंशयम् ॥ १८  
 प्राहता वसुदा यान्ति नग्ना यान्ति त्ववसुदाः ।  
 द्रुमा यान्त्यन्नदातारः क्षुधिता यान्त्यनन्नदाः ॥ १९  
 काङ्क्षन्ति पितरः सर्वे नरकाङ्क्षयभीरवः ।  
 गयां यो यास्यति पुत्रः स नन्नाता भविष्यति ॥ २०  
 एष्टव्या वहवः पुत्राः यद्येकोऽपि गयां व्रजेत् ।  
 यजेत वाश्वमेधेन नीलं वा हृषमुत्सृजेत् ॥ २१  
 लोहितो यस्तु वर्णेन पुच्छाये यस्तु पाण्डुरः ।  
 श्वेतः स्वरविषाणाम्यां स नीलो हृष उच्यते ॥ २२

## बृहस्पतिसंहिता ।

नीलः पाण्डुरलाङ्गूलस्तृणमुद्धरते तु यः ।  
 षष्टिर्वर्षसहस्राणि पितरस्तेन तर्पिताः ॥ २३  
 यच्च शृङ्गगतं पङ्कं कुलात्तिष्ठति चोद्धृतम् ।  
 पितरस्तस्य गच्छन्ति सोमलोकं शुभाद्युतिम् ॥ २४  
 पृथ्वी यदोर्द्विलीपस्य नृगस्य नहुषस्य च ।  
 अन्येषाञ्च नरेन्द्राणां पुनरन्या भविष्यति ॥ २५  
 बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।  
 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २६  
 यस्तु ब्रह्मघ्नः स्त्रीघ्नो वा यस्तु वे पितृघातकः ।  
 गवां शतसहस्राणां हन्ता भवति दुष्कृती ॥ २७  
 स्वदत्तां परदत्तां वा यो हरेच्च वसुन्धराम् ।  
 स्वविष्टायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥ २८  
 आक्षेप्ता वानुमन्ता च तमेव नरकं व्रजेत् ॥ २९  
 भूमिदो भूमिहर्ता च नापरं पुण्यपापयाः ।  
 ऊर्द्धाधो वावतिष्ठेत यावदाभूतसंभवम् ॥ ३०  
 अग्नेरपत्यं प्रथमं द्विरण्यं भूर्वैष्णवी सूर्यसूताश्च गावः ।  
 लोकास्त्रयस्तेन भवन्ति दत्ता यः काञ्चनं  
 गाञ्च महीञ्च दद्यात् ॥ ३१  
 षड्गौतिसहस्राणां योजनानां वसुन्धराम् ।  
 स्वतो दत्ता तु सर्वत्र सर्वकामप्रदायिनी ॥ ३२  
 भूमिं यः प्रतिगृह्णाति भूमिं यस्तु प्रयच्छति ।  
 उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥ ३३  
 सर्वेषामेव दानानामेकजन्मानुगं फलम् ।  
 हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम् ॥ ३४

यो न हिंसादहं ह्यात्मा भूतग्रामं चतुर्बिधम् ।

तस्य देहादियुक्तस्य भयं नास्ति कदाचन ॥ ३५

अन्यायेन हृता भूमिर्येनैरपहारिता ।

हरतोऽहारयन्तश्च हन्युस्ते मत्तमं कुलम् ॥ ३६

हरते हरयेद्यस्तु मन्दबुद्धिस्तमोवृतः ।

स वध्यो वारुणैः पाशैस्तिथ्यगयोनिषु जायते ॥ ३७

अश्रुभिः पतितैस्तेषां दानानामपकौर्त्तनम् ।

ब्राह्मणस्य हृते चेत्रे हृतं त्रिपुरुषं कुलम् ॥ ३८

वापीकूपमहस्रेण अश्वमेधशतेन च ।

गवां काटिपटानेन भूमिहर्त्ता न शुध्यति ॥ ३९

गामेकां स्वर्णमेकं वा भूमेरप्यर्द्धमङ्गलम् ;

रुन्धन्नरकमायाति यावदाभूतमंश्वरम् ॥ ४०

अर्द्धाङ्गलस्य सीमाया हरणेन प्रणश्यति ।

गोवीथीं ग्रामरथ्याञ्च श्मशानं गोकुलं तथा ॥ ४१

सम्पीड्य नरकं याति यावदाभूतमंश्वरम् ।

ऊषरे निर्जले स्थाने प्रास्तं शस्यं विसर्जयेत् ॥ ४२

जलाधारश्च कर्त्तव्यो व्यासस्य वचनं यथा ।

पञ्च कन्यानृते हन्ति दश हन्ति गवानृते ॥ ४३

शतमश्वानृते हन्ति सहस्रं पुरुषानृते ।

हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदेत् ॥ ४४

सर्वं भूम्यनृते हन्ति मास्र भूम्यनृतं वदीः ।

ब्रह्मस्त्रे मा रतिं कुर्याः प्राणैः कण्ठगतैरपि ॥ ४५

अनौषधमभेषजः विषमं तद्वत्साहलम् ।

न विषं विषमित्याहुर्ब्रह्मस्त्रं विषमुच्यते ॥ ४६

विषमकाकिनं हन्ति ब्रह्मस्वः पुत्रपौत्रकम् ।  
 लोहखण्डाश्मचूर्णञ्च विषञ्च जरयेन्नरः ॥ ४७  
 ब्रह्मस्वं त्रिषु लेकेषु कः पुमान् जराययति ।  
 मन्युप्रहरणा विप्रा राजानः शस्त्रपाणयः ॥ ४८  
 शस्त्रमेकाकिनं हन्ति विप्रमन्युः कुलक्षयम् ।  
 मन्युप्रहरणा विप्राश्चक्रप्रहरणो हरिः ॥ ४९  
 चक्रात् तौवतरो मन्युस्तस्माद्विप्रं न कोपयेत् ।  
 अग्निदग्धाः प्ररोहन्ति सूर्यदग्धास्तथैव च ॥ ५०  
 मन्युदग्धस्य विप्राणामङ्कुरो न प्ररोहति ।  
 अग्निर्दहति तेजसा सूर्यो दहति रश्मिभिः ॥ ५१  
 राजा दहति दण्डेन विप्रा दहति मन्युना ।  
 ब्रह्मस्वेन तु यत् सौम्यं देवस्वेन तु या रतिः ॥ ५२  
 तद्धनं कुलनाशाय भवत्यात्मविनाशकम् ।  
 ब्रह्मस्वं ब्रह्महत्या च दरिद्रस्य च यद्धनम् ॥ ५३  
 गुरुमित्रहिरण्ये च स्वर्गस्थमपि पीडयेत् ।  
 ब्रह्मस्वेन तु यच्छिद्रं तच्छिद्रं न प्ररोहति ॥ ५४  
 प्रच्छादयति तच्छिद्रमन्यत्र तु विसर्पति ।  
 ब्रह्मस्वेन तु पुष्टानि साधनानि बलानि च ॥ ५५  
 संग्रामे तानि लीयन्ते सिकतासु यथोदकम् ।  
 श्रौत्रियाय कुलोनाय दरिद्राय च वासव ॥ ५६  
 सन्तुष्टाय विनीताय सर्व्वभूतहिताय च ।  
 वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणाञ्च संयमः ॥ ५७  
 ईदृश्याय सुरश्रेष्ठ यदत्तं हि तदक्षयम् ।  
 आसपात्रे यथा न्यस्तं क्षीरं दधि घृतं मधु ॥ ५८

विनश्येत् पात्रदौर्बल्यात् तच्च पात्रं विनश्यति ।  
 एवं गाञ्च हिरण्यञ्च वस्त्रमन्नं महीं तिलान् ॥ ५८  
 अविद्वान् प्रतिगृह्णाति भस्मीभवति काष्ठवत् ।  
 यस्य चैव गृहे मूर्ध्नि दूरे चापि बहुश्रुतः ॥ ६०  
 ददुश्रुताय दातव्यं नास्ति मूर्ध्ने व्यातिक्रमः ।  
 कुलं तारयते धीरः सप्त सप्त च वासव ॥ ६१  
 यस्तटाकं नवं कुर्यात् पुराणं वापि खानयेत् ।  
 स सर्व्वं कुलसुखस्य स्वर्गं लोके महोयते ॥ ६२  
 वापीकूपतडागानि उद्यानोपवनानि च ।  
 पुनःसंस्वारकर्त्ता च लभते मौलिकं फलम् ॥ ६३  
 निदाघकाले पानौयं यस्य तिष्ठति वासव ।  
 स दुर्गं विषमं कृत्स्नं न कदाचिदवाप्नुयात् ॥ ६४  
 एकाहन्तु स्थितं तायं पृथिव्यां राजसत्तम ।  
 कुलानि तारयेत् तस्य सप्त सप्त पराण्यपि ॥ ६५  
 दीपालोकप्रदानेन वपुषान् स भवेन्नरः ।  
 प्रोक्षणीयप्रदानेन स्मृतिं मेधाञ्च विन्दति ॥ ६६  
 कृत्वापि पापकर्माणि यो दद्यादन्नमर्थिने ।  
 ब्राह्मणाय विशेषेण न स पापेन लिप्यते ॥ ६७  
 भूमिर्गावस्तथा दाराः प्रसह्य ह्रियते यदा ।  
 न चावेदयते यस्तु तमाहुर्ब्रह्मघातकम् ॥ ६८  
 निवेदितस्तु राजा वै ब्राह्मणैर्मन्युपीडितैः ।  
 तं न तारयते यस्तु तमाहुर्ब्रह्मघातकम् ॥ ६९  
 उपस्थिते विवाहे च यज्ञे दाने च वासव ।  
 माहाञ्जलति विघ्नं यः स मृतो जायते कृमिः ॥ ७०

धनं फलति दानेन जीवितं जीवरक्षणात् ।  
 रूपमैश्वर्यमारोग्यमहिमाफलमश्रुते ॥ ७१  
 फलमूलाशयात् पूज्यं स्वर्गं स्वस्तेन लभ्यते ।  
 प्रायोपवेशनाद्राज्यं सर्व्वत्र सुखमश्रुते ॥ ७२  
 गवाद्यगक्रदौक्षायाः स्वर्गगामौ तृणाशनः ।  
 स्त्रियस्त्रिषवणस्त्रायी वायुं पीत्वा क्रतुं लभेत् ॥ ७३  
 नित्यस्त्रायी भजेटर्कं मर्क्ये ह च जपन् द्विजः ।  
 न तत् माघयते राज्यं नाकपृष्ठमनाशके ॥ ७४  
 अग्निप्रवेशे नियतं ब्रह्मलोकं महीयते ।  
 रत्नानां प्रतिसंहारे पशून् पुत्रांश्च विन्दति ॥ ७५  
 नाके चिरं स वसते उपवासी च ये भवेत् ।  
 सततञ्चेकशायी यः स लभेदीप्सिता गतिम् ॥ ७६  
 वीरामनं वीरशय्यां वीरस्थानमुपाश्रितः ।  
 अक्षयास्तस्य लाकाः स्युः सर्व्वकामगमास्तथा ॥ ७७  
 उपवासञ्च दौक्षाञ्च अभिषेकञ्च वासव ।  
 कृत्वा द्वादश वर्षाणि वीरस्थानाद्वि शिष्यते ॥ ७८  
 अधीत्य सर्व्ववेदान् वै सद्यो दुःखात्प्रमुच्यते ।  
 पावनं चरते धर्म्यं स्वर्गे लोके महीयते ॥ ७९  
 बृहस्पतिमतं पुण्यं ये पठन्ति द्विजातयः ।  
 चत्वारि तेषां वर्ज्जन्ते आयुर्विद्या यशो बलम् ॥ ८०  
 इति बृहस्पतिसंहिता ।





## दक्षसंहिता ।

प्रथमोऽध्यायः ।

सर्वधर्मार्थतत्त्वज्ञः सर्ववेदविदां वरः ।

पारगः सर्वविद्यानां दक्षो नाम प्रजापतिः ॥ १

उत्पत्तिः प्रलयश्चैव स्थितिः संहार एव च ।

आत्मा चात्मनि तिष्ठेत् आत्मा ब्रह्मण्यवस्थितः ॥ २

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।

एतेषान्तु द्वितीयार्थाय दक्षः शास्त्रमकल्पयत् ॥ ३

ज्ञातमात्रः शिशुस्तावदुयावदष्टौ समा वयः ।

स हि गर्भसमो ज्ञेयो व्यक्तिमात्रप्रदर्शितः ॥ ४

भक्ष्याभक्ष्ये तथा पेये वाच्यावाच्ये तथानृते ।

तस्मिन् काले न दोषोऽस्ति स यावन्नोपनीयते ॥ ५

उपनीतस्य दोषोऽस्ति क्रियमाणैर्विगर्हितैः ।

अप्राप्तव्यवहारोऽसौ यावत् षोडशवार्षिकः ॥ ६

स्वीकरोति यदा वेदं चरेद्देवव्रतानि च ।

ब्रह्मचारी भवेत् तावदूर्ध्वं स्नातो भवेद्गृही ॥ ७

द्विविधो ब्रह्मचारी तु स्मृतः शास्त्रे मनीषिभिः ।

उपकुर्वणकस्त्राद्यो द्वितीयो नैष्ठिकः स्मृतः ॥ ८

यो गृहाश्रममास्थाय ब्रह्मचारी भवेत् पुनः ।

न यतिर्न वनस्थश्च सर्वाश्रमविवर्जितः ॥ ९

अनाश्रमी न तिष्ठेत्तु दिनमेकमपि द्विजः ।

आश्रमेण विना तिष्ठन् प्रायश्चित्तीयते हि सः ॥ १०

जपे होमे तथा दाने स्वाध्याये चरतेस्तु यः ।  
 नासौ तत्फलम प्राप्ति कुर्वाणोऽप्याश्रमाश्रितः ।  
 व्रयाणामानुलोम्यं हि प्रातिलोम्यं न विद्यते ॥ ११  
 प्रातिलोम्येन यो याति न तस्मात् पापकृत्तमः ।  
 मेखलाजिनदण्डेन ब्रह्मचारो तु लक्ष्यते ॥ १२  
 गृहस्था देवयज्ञाद्यैर्नखलास्त्रा वनाश्रितः ।  
 द्विदण्डेन यतिश्चैव लक्षणानि पृथक् पृथक् ॥ १३  
 यस्यतल्लक्षणं नास्ति प्रायश्चित्तो न चाश्रमो ।  
 उक्तकर्म्मक्रमेणोक्ता न कालो मुनिभिः स्मृतः ॥ १४  
 द्विजानान्तु द्वितार्थायऽदत्तस्तु खयमन्नवीत् ॥ १५  
 इति दात्ते धर्माशस्त्रे प्रथमाऽध्यायः ॥ १ ॥

## द्वितीयोऽध्यायः ।

प्रातरुत्थ यः कर्त्तव्यं यद्विजेन दिने दिने ।  
 तत् सर्वं सम्प्रवक्ष्यामि द्विजानामुपकारकम् ॥ १  
 उदयास्तमयं यावन्न विषः क्षणिको भवेत् ।  
 नित्यनैमित्तिकैर्मृक्तः काम्यैश्चान्यरगर्हितः ॥ २  
 यः स्वकर्म्म परित्यज्य यदग्य । कुरुते द्विजः ।  
 अज्ञानादयदि वा माहात् स तेन पतिता भवेत् ॥ ३  
 दिवसस्याद्यमागे तु कृत्यं तस्योपदिश्यते ।  
 द्विताये च तृताये च चतुर्थे पञ्चमे तथा ॥ ४  
 षष्ठे च सप्तमे चैव अष्टमे च पृथक् पृथक् ।  
 विसागेष्वेष्टु यत् कर्म्म तत् प्रवक्ष्याम्यशेषतः ॥ ५

उषःकाले तु मम्प्राप्त शौचं कृत्वा यथार्थवत् ।  
 ततः स्नानं प्रकुर्वीत दन्तधावनपूर्वकम् ॥ ६  
 अत्यन्तमलिनः कायो नवच्छिद्रममन्वितः ।  
 स्रवत्येष दिवारात्रौ प्रातःस्नानं विशोधनम् ॥ ७  
 क्लियन्ति हि प्रसुप्तस्य इन्द्रियाणि स्रवन्ति च ।  
 अङ्गानि समतां यान्ति उत्तमान्यधमैः सह ॥ ८  
 नानास्वेदसमाकीर्णः शयनादुत्थितः पुमान् ।  
 अस्रात्वा नाचरेत् कर्म जपङ्गोमादि किञ्चन ॥ ९  
 प्रातरुत्थाय यो विप्रः प्रातःस्नायी भवेत् सदा ।  
 समस्तजन्मजं पापं त्रिभिर्बर्षैर्व्यपोहति ॥ १०  
 उषस्युषसि यत् स्नानं सन्ध्यायामुदिते रवौ ।  
 प्राजापत्येन तत्तत्त्वं महापातकनाशनम् ॥ ११  
 प्रातःस्थानं प्रशंसन्ति दृष्टादृष्टकरं हि तत् ।  
 सर्व्वमर्हति पूतात्मा प्रातःस्नाया जपादिकम् ॥ १२  
 स्नानादनन्तरं तावदुपस्यर्शनमुच्यते ।  
 अनेन तु विधानेन आचान्तः शुचितामियात् ॥ १३  
 प्रक्षाल्य पादौ हस्तौ च त्रिः पिवेदम्बु वौञ्जितम् ।  
 मंथत्याङ्गुष्ठमूलेन द्विः प्रमृज्यात्ततो मुखम् ॥ १४  
 संहृत्य तिसृभिः पूर्व्वमास्थमेवमुपसृशेत् ।  
 ततः पादौ समभ्यक्ष्य अङ्गानि समुसृशेत् ॥ १५  
 अङ्गुष्ठेन प्रदेशिन्या घ्राण पश्चादनन्तरम् ।  
 अङ्गुष्ठानामिकाभ्याश्च चक्षुःश्रावै पुनःपुनः ॥ १६  
 कनिष्ठाङ्गुष्ठया नाभिं हृदयश्च तलेन वै ।  
 सर्व्वानिस्तु शिरः पश्चाद्वाङ्ग चाग्रेण संसृशेत् ॥ १७

## दक्षसंहिता ।

सम्यायाश्च प्रभाते च मध्याह्ने च ततः पुनः ।  
सम्यां नोपासते यस्तु ब्राह्मणो हि विशेषतः ।  
स जीवन्नेव शूद्रः स्यान्मृतः श्वा चैव जायते ॥ १८  
सम्याह्वेनोऽशुचिर्नित्यमनर्हः सर्व्वकर्मसु ।  
यदन्यत् कुरुते कर्म न तस्य फलमशुने ॥ १९  
सन्ध्याकर्मवसाने तु स्वयं होमो विधीयते ।  
स्वयं होमे फलं यत्तु तदन्येन न जायते ॥ २०  
ऋत्विक्पुत्रो गुरुर्भ्राता भागिनेयोऽथ विट्पतिः ।  
एभिरेव हुतं यत् तदधुतं स्वयमेव हि ॥ २१  
देवकार्य्यं ततः कृत्वा गुरुमङ्गलवौचणम् ।  
देवकार्य्याणि पूर्वाह्ने मनुष्याणाञ्च मध्यमे ॥ २२  
पितॄणामपराह्णे च कार्य्याण्येतानि यत्नतः ॥ २३  
पौर्वाह्निकन्तु यत् कर्म यदि तत् सायमाचरेत् ।  
न तस्य फलमाप्नोति वन्ध्यास्त्रीमैथुनं यथा ॥ २४  
दिवसस्याद्यभागे तु सर्व्वमेतद्विधीयते ।  
द्वितीये च तथा भागे वेदाभ्यासो विधीयते ॥ २५  
वेदाभ्यासो हि विप्राणां परमं तप उच्यते ।  
ब्रह्मयज्ञः स विज्ञेयः षडङ्गसहितस्तु सः ॥ २६  
वेदस्त्रौकरणं पूर्वं विचारोऽभ्यसनं जपः ।  
ततो दानञ्च शिष्येभ्यो वेदाभ्यासो हि पञ्चधा ॥ २७  
समित् पुष्पकुशादीनां स कालः समुदाहृतः ।  
तृतीये चैव भागे तु प्योष्यवर्गार्थसाधनम् ॥ २८  
पिता माता गुरुर्भार्या प्रजा दीनाः समाश्रिताः ।  
अभ्यागतोऽतिथिश्चान्यः पौष्यवर्ग उदाहृतः ॥ २९

ज्ञातिर्वभुजनः क्षीणस्तथानाथः समाश्रितः ।  
 अन्येऽप्यधनयुक्ताश्च पोष्यवर्ग उदाहृतः ॥ ३०  
 भरणं पोष्यवर्गस्य प्रशस्तं स्वर्गसाधनम् ।  
 नरकं पोडने चास्य तस्मादयत्नेन तं भरेत् ॥ ३१  
 सार्वभौतिकमन्त्राद्यं कर्त्तव्यं विधेयतः ।  
 ज्ञानविद्वाः प्रदातव्यमन्यथा नरकं व्रजेत् ॥ ३२  
 स जीवति य एवैको बहुभिर्बोपजीव्यते ।  
 जीवन्तो मृतकाश्चान्ये य आत्मभरयो नराः ॥ ३३  
 वद्धर्थे जौव्यते कश्चित् कुटुम्बार्थे तथा पराः ।  
 आत्मार्थेऽन्यो न शक्नोति स्त्रोदरेणापि दुःखितः ॥ ३४  
 दीनानाथविशिष्टेभ्यो दातव्यं भूतिमिच्छता ।  
 अदत्तदाना जायन्ते परभाग्योपजीविनः ॥ ३५  
 यद्ददाति विशिष्टेभ्यो यज्जुहोति दिने दिने ।  
 तत्तु वित्तमहं मन्ये शेषं कस्यापि रक्षति ।  
 चतुर्थे च तथा भागे स्नानार्थं मृदमाहरेत् ॥ ३६  
 तिलपुष्पकुशादीनि स्नानश्चाकृत्त्रिमे जले ।  
 नित्यं नैमित्तिकं काम्यं त्रिविधं स्नानमुच्यते ॥ ३७  
 तेषां मध्ये तु यन्नित्यं तत् पुनर्भिद्यते त्रिधा ।  
 मलापहरणं पश्चान्मन्त्र वत्तु जले स्मृतम् ॥ ३८  
 सम्यग्स्नानमुभाभ्याश्च स्नानमेदाः प्रकीर्त्तिताः ।  
 मार्जनं जलमध्ये तु प्राणायामो यतस्ततः ॥ ३९  
 उपस्थानं ततः पश्चात् सावित्र्या जप उच्यते ।  
 सविता देवता यस्या मुखमग्निस्त्रिधा स्थितः ॥ ४०

विश्वामित्र ऋषिश्छन्दो गायत्री सा विशिष्यते ।

पञ्चमे च तथा भागे संविभागो यथाहृतः ॥ ४१

पितृदेवमनुष्याण्यं कीटानाञ्चोपदिश्यते ।

देवैश्चैव मनुष्यैश्च तिर्यग्भिश्चोपजीव्यते ॥ ४२

गृहस्थः प्रत्यहं यस्मात्तस्माज्येष्ठायमी गृही ।

त्रयाणामाश्रमाणां तु गृहस्थो योनिरुच्यते ॥ ४३

तेनैव सीदमानेन सीदन्तीहेतरे त्रयः ।

मूलप्राणी भवेत् स्कन्धः स्कन्धाच्छाखाः सपत्नवाः ॥ ४४

मूलेनैव विनष्टेन सर्व्वमेतद्दिनश्यति ।

तस्मात् सर्व्वं प्रयत्नेन रक्षितव्यो गृहाश्रमी ॥ ४५

राज्ञा चान्येस्त्रिभिः पूज्या माननीयश्च सर्व्वदा ।

गृहस्थोऽपि क्रियायुक्तो न गृहेण गृहाश्रमी ॥ ४६

न चैव पुत्रदारेण स्वकर्मपरिवर्जितः ।

अस्नात्वा चाप्यहुत्वा चाजघ्नादत्त्वा च मानवः ॥ ४७

देवादीनामृणी भूत्वा नरकं प्रतिपद्यते ।

एक एव हि भुङ्क्तेऽन्नमपरोऽन्नेन भुज्यते ॥ ४८

न भुज्यते स एवैको यो भुङ्क्तेऽन्नं स साक्षिणा ।

विभागशीलो यो नित्यं क्षमायुक्तो दयापरः ॥ ४९

देवतातिथिभक्तश्च गृहस्थः स तु धार्मिकः ।

दया लज्जा क्षमा श्रद्धा प्रज्ञा योगः कृतज्ञता ॥ ५०

एते यस्य गुणाः सन्ति स गृही सुख्य उच्यते ।

संविभागं ततः कृत्वा गृहस्थः शेषभुग्भवेत् ॥ ५१

भुक्त्वा तु सुखमास्थाय तदन्नं परिणामयेत् ।

इतिहासपुराणद्यैः षष्ठश्च सप्तमं नयेत् ॥ ५२

अष्टमे लोकयात्रा तु बहिः सन्ध्या ततः पुनः ।  
 होमो भोजनकश्चैव यश्चान्यद्गृहकृत्यकम् ॥ ५३  
 कृत्वा चैवं ततः पश्चात् स्वाध्यायं किञ्चिदाहरेत् ।  
 प्रदोषपश्चिमौ यामौ वेदाभ्यासेन तौ नयेत् ॥ ५४  
 यामद्वयं शयानो हि ब्रह्मभूयाय कल्पते ।  
 नैमित्तिकानि काम्यानि निपतन्ति यथा यथा ॥ ५५  
 तथा तथैव कार्याणि न कालस्तु विधीयते ।  
 अस्मिन्नैव प्रयुञ्जानो ह्यस्मिन्नेव तु लीयते ॥ ५६  
 तस्मात् सर्वप्रयत्नेन कर्त्तव्यं सुखमिच्छता ।  
 सर्वत्र मध्यमौ यामौ हुतशेषं हविष्य यत् ॥ ५७  
 भुञ्जानस्य शयानस्य ब्राह्मणो नावसौदति ॥ ५८  
 इति दाक्षि धर्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

## तृतीयोऽध्यायः ।

सुधा नव गृहस्थस्य शब्दयगमि नवैव तु ।  
 तथैव नव कर्माणि विकर्माणि तथा नव ॥ १  
 प्रच्छन्नानि नवान्यानि प्रकाश्यानि तथा नव ।  
 सफलानि नवान्यानि निष्फलानि नवैव तु ॥ २  
 अदेयानि नवान्यानि वस्तुजातानि सर्वदा ।  
 नवका नव निर्दिष्टा गृहस्थोन्नतिकारकाः ॥ ३  
 सुधावस्त्रूनि वक्ष्यामि विशिष्टे गृहमागते ।  
 मनस्यनुष्मन् वाक्यं सौम्यं दद्याच्चतुष्टयम् ॥ ४



अभ्युत्थानमिहागच्छ पृच्छालापप्रियान्वितः ।  
 उपासनमनुव्रज्या कार्याख्येतानि यत्नतः ॥ ५  
 ईषदानानि चान्यानि भूमिरापस्तृणानि च ।  
 पादशौचं तथाभ्यङ्गमाश्रयः शयनं तथा ॥ ६  
 किञ्चिच्चात्रं यथाशक्ति नास्यानश्नन् गृहे वसेत् ।  
 मृज्जलञ्चार्थिने देयमेतान्यपि सदा गृहे ॥ ७  
 सन्ध्या स्नानं जपो होमः स्वाध्यायो देवतार्चनम् ।  
 वैश्वदेवं तथातिथ्यमुद्धतञ्चापि शक्तितः ॥ ८  
 पितृदेवमनुष्याणां दीनानायतपस्विनाम् ।  
 मातापितृगुरुणाञ्च संविभागो यथार्हतः ॥ ९  
 एतानि नव कर्माणि विकर्माणि तथा पुनः ।  
 अनृतं पारदार्यञ्च तथाभक्षस्यः भक्षणम् ॥ १०  
 अगम्यागमनापेयपानं स्तेयञ्च हिंसनम् ।  
 अश्लीतकर्माचरणं मित्तवर्मावहिष्कृतम् ॥ ११  
 नवैतानि विकर्माणि तानि मर्ज्याणि वर्जयेत् ।  
 आयुर्विजितं गृहच्छिद्रं मग्नमैशुगमेवजम् ॥ १२  
 तपो दानावमानौ च नव गोप्यानि यत्नतः ।  
 आरोग्यमृणशुद्धिञ्च दानाध्ययनावक्रयाः ॥ १३  
 कन्यादानं वृषीतसर्गो रक्षःपापमकुत्सनम् ।  
 प्रकाश्यानि नवैतानि गृहस्थाश्रमिणस्तथा ॥ १४  
 मातापितृगुरौ मित्रे विनोते चोपकारिणि ।  
 दीनानाथविशिष्टेभ्यो दत्तन्तु सफलं भवेत् ॥ १५  
 धूर्त्तं वन्दिनि मन्दे च कुवैद्ये कितवे शठे ।  
 चाटुचारणचौरिभ्यो दत्तं भवति निष्फलम् ॥ १६

सामान्यं याजितं न्यास आधिर्हाराश्च तद्धनम् ।  
 क्रमायातश्च निक्षेपः सर्वस्वश्चान्वये सति ॥ १७  
 आपत्स्वपि न देयानि नव वस्तूनि सर्वदा ।  
 यो ददाति स मूढात्मा प्रायश्चित्तीयते नरः ॥ १८  
 नवनवकवेत्तारमनुष्ठानपरं नरम् ।  
 इह लोके परे च श्रौः स्वर्गस्थश्च न मुञ्चति ॥ १९  
 यथैवात्मा परस्तददृष्टव्यः सुखमिच्छता ।  
 सुखदुःखानि तुल्यानि यथात्मनि तथा परे ॥ २०  
 सुखं वा यदि वा दुःखं यत् किञ्चित् क्रियते परे ।  
 ततस्तत् पुनः पश्चात् सर्वमात्मनि जायते ॥ २१  
 न क्लेशेन विना द्रव्यं द्रव्यहीने कुतः क्रिया ।  
 क्रियाहीने न धर्मः स्याद्धर्महीने कुतः सुखम् ॥ २२  
 सुखं वाञ्छन्ति सर्वे हि तच्च धर्मसमुद्भवम् ।  
 नस्मादुधर्मः सदा कार्यः सर्ववर्णः प्रयत्नतः ॥ २३  
 न्यायागतेन द्रव्येण कत्तव्य पारलौकिकम् ।  
 दानञ्च विधिना देयं काले पात्रे गुणान्विते ॥ २४  
 समद्विगुणसाहस्रमानन्त्यञ्च यथाक्रमम् ।  
 दाने फलविशेषः स्याद्धिसायां तावदेव तु ॥ २५  
 सममब्राह्मणे दानं द्विगुणं ब्राह्मणव्रते ।  
 सहस्रगुणमाचार्यं त्वनन्तं वेदपारगे ॥ २६  
 विधिहीने तथा पात्रे यो ददाति प्रतिग्रहम् ।  
 न केवलं तद्धिनश्येच्छेषमप्यस्य नश्यति ॥ २७  
 व्यसनप्रतिकाराय कुटुम्बार्थञ्च याचते ।  
 एवमन्विष्य दातव्यमन्यथा न फलं भवेत् ॥ २८

मातापितृविहीनन्तु संस्कारोद्दहनादिभिः ।  
 यः स्थापयति तस्येह पुण्यमङ्गुया न विद्यते ॥ २९  
 न तच्छ्रेयाऽग्निहोत्रेण माग्निष्टामिन लभ्यते ।  
 यच्छ्रेयः प्राप्यते पुंसां विप्रेण स्थापितेन तु ॥ ३०  
 यद्यदिष्टतमं लोके यच्चापि द यतं गृहे ।  
 तत्तद्गुणवते देयं तदेवाक्षयमिच्छता ॥ ३१  
 इति दाक्षे धर्मशास्त्रे तृतीयाऽध्यायः ॥ ३ ॥

### चतुर्थोऽध्यायः ।

पद्मोमूलं गृहं पुंसां यद्विच्छन्दोऽनुवर्त्तिनी ।  
 गृहाश्रमसमं नास्ति यदि भार्या वशानुगा ॥ १  
 तथा धर्मार्थकामानां त्रिवर्गफलमश्नुते ।  
 प्राक्काम्ये वर्त्तमाना तु स्नेहाच्च तु निवारिता ॥ २  
 अवस्था सा भवेत् पश्चादयथा व्याधिरूपेक्षितः ।  
 अनुकूला न वाग्दुष्टा दक्षा साध्वी प्रियंवदा ॥ ३  
 आत्मगुप्ता स्वामिभक्ता देवता सा न मानुषी ॥ ४  
 अनुकूलकलत्रा यस्तस्य स्वर्ग इहैव हि ।  
 प्रतिकूलकलत्रस्य नरको नात्र संशयः ॥ ५  
 स्वर्गेऽपि दुर्लभं ह्येतदनुरागः परस्परम् ।  
 रक्त एका विरक्ताऽन्यस्तस्मात् कष्टतरं नु किम् ॥ ६  
 गृहवामः सुखार्थाय पद्मोमूलं गृहे सुखम् ।  
 सा पद्मी या विनीता स्याच्चित्तज्ञा वशवर्त्तिनी ॥ ७

दुःखा ह्यत्रा सदा खिन्ना चित्तभेदः परस्परम् ।  
 प्रतिकूलकलत्रस्य द्विदारस्य विशेषतः ॥ ८  
 योषित् सर्वा जलौकेव भुषणाच्छादनाशनैः ।  
 सुभूत्यापि कृता नित्यं पुरुषं ह्यपकर्षतिः ॥ ९  
 जलौका रक्तमादत्ते केवलं सा तपस्विनी ।  
 इतरा तु धनं वित्तं मांसं वीर्यं बलं सुखम् ॥  
 सशङ्का बालभावे तु यौवने विमुक्ती भवेत् ।  
 भृत्यवन्मन्यते पश्चाददृष्टभावे स्वकं पतिम् ॥ ११  
 अनुकूला न वाग्दुष्टा दत्ता साध्वी पतिव्रता ।  
 एभिरेव गुणैर्युक्ता श्रीरेव स्त्री न संशयः ॥ १२  
 या हृष्टमनसा नित्यं ख्यानमानविचक्षणा ।  
 भर्तुः प्रीतिकरो नित्यं सा भार्या हीतरा जरा ॥ १३  
 शिष्यो भार्या शिशुर्भाता पुत्रो दासः समाश्रितः ।  
 यस्यैतानि विनीतानि तस्य लोके हि गौरवम् ॥ १४  
 प्रथमा धर्मपत्नी च द्वितीया रतिवर्द्धिनी ।  
 दृष्टमेव फलं तत्र नादृष्टमुपजायते ॥ १५  
 धर्मपत्नी समाख्याता निर्दोषा यदि सा भवेत् ।  
 दोषे सति न दोषः स्यादन्या भार्या गुणान्विता ॥ १६  
 अदुष्टांपतितां भार्यां यौवने यः परित्यजेत् ।  
 स जीवनान्ते स्त्रीत्वञ्च बन्धुत्वञ्च समाप्नुयात् ॥ १७  
 दरिद्रं व्याधितश्चैव भर्तारं यावमन्यते ।  
 शुनौ गृध्रौ च मकरी जायते सा पुनःपुनः ॥ १८  
 मृते भर्तारि या नारी समारोहेद्बुताशनम् ।  
 सा भवेत् शुभाचारा स्वर्गलोके महीयते ॥ १९

व्यालग्राही यथा व्यालं बलादुडरते विलात् ।

तथा सा पतिमुद्धृत्य तेनैव सह मोदते ॥ २०

इति दाक्षे धर्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

### पञ्चमोऽध्यायः ।

उक्तं शौचमशौचञ्च कार्यं त्याज्यं मनीषिभिः ।

विशेषार्थं तयोः किञ्चिद्वक्ष्यामि हितकाम्यया ॥ १

शौचे यत्नः सदा कार्यः शौचमूलो द्विजः स्मृतः ।

शौचाचारविहीनस्य समस्ता निष्फलाः क्रियाः ॥

शौचञ्च द्विविधं प्रोक्तं ब्रह्माभ्यन्तरं तथा ।

मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिस्तश्चान्तरम् ॥ ३

अशौचाद्धि वरं बाह्यं तस्मादाभ्यन्तरं वरम् ।

उभाभ्याञ्च शुचिर्यस्तु स शुचिर्नेतरः शुद्धिः ॥ ४

एका लिङ्गे गुदे तिस्रो दश वामकरे तथा ।

उभयोः सप्त दातव्या मृदस्तिस्त्रस्तु पादयोः ॥ ५

गृहस्थशौचमाख्यातं त्रिष्वन्येषु यथाक्रमम् ।

द्विगुणं त्रिगुणञ्चैव चतुर्थस्य चतुर्गुणम् ॥ ६

अर्द्धप्रसृतिमात्रन्तु प्रथमा मृत्तिका स्मृता ।

द्वितीया च तृतीया च तदर्द्धं परिकीर्त्तिता ॥ ७

लिङ्गेऽप्यत्र समाख्याता त्रिष्वर्वा पूर्यन्ते यया ।

एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ॥ ८

त्रिगुणन्तु वनस्थानां यतीनाञ्च चतुर्गुणम् ।

दातव्यमुदकं तावन्मृदभावो यथा भवेत् ॥ ९

ऋटा जलेन शुद्धिः स्यान्न क्लेशो न धनव्ययः ।  
 यस्य शौचेऽपि शैथिल्यं चित्तं तस्य परोक्षितम् ॥ १०  
 एतदेव दिवा शौचः रात्रावन्यद्विधीयते ।  
 अन्यदापत्सु विप्राणामन्यदेव ह्यनापदि ॥ ११  
 दिवादिनस्य शौचस्य रात्रावर्द्धं विधीयते ।  
 तदर्द्धमातुरस्याहुस्वपायामर्द्धमध्वनि ॥ १२  
 न्यूनाधिकं न कर्तव्यं शौचे शुद्धिमभीप्सता ।  
 प्रायश्चित्तं न युज्येत विहितातिक्रमे कृते ॥ १३  
 इति दाक्षे धर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५

## षष्ठोऽध्यायः ।

सूतकन्तु प्रवक्ष्यामि जन्ममृत्युसमुद्भवम् ।  
 यावज्जीवं तृतीयन्तु यथावदनुपूर्वशः ॥ १  
 सद्यःशौचं तथेकाहं द्वित्रिचतुरहस्तथा ।  
 दशाहं द्वादशाहं पक्षो मासस्तथैव च ॥ २  
 मरणान्तं तथा चान्यदशपलन्तु सूतके ।  
 उपन्यस्तक्रमेणैव वक्ष्याम्यहमप्रेषतः ॥ ३  
 अन्यार्थतो विजानाति वैऽमङ्गैः समन्वितम् ।  
 सकल्पं सरहस्यञ्च क्रियावाञ्छेन सूतको ॥ ४  
 राजर्त्विग्दीक्षितानाञ्च डाले देशान्तरे तथा ।  
 व्रतिनां सावित्राञ्चैव सद्यःशौचं विधीयते ॥ ५  
 एकाहस्तु समाख्यातो योऽग्निवेदसमन्वितः ।  
 हीने हीनतरे चैव द्वित्रिचतुरहस्तथा ॥ ६

जातिविप्रो दशाहेन द्वादशाहेन भूमिपः ।  
 वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ ७  
 अस्नात्वा चाप्यहुत्वा च भुङ्क्तेऽदत्त्वा च यः पुनः ।  
 एवंविधस्य सर्वस्य सूतकं समुदाहृतम् ॥ ८  
 व्याधितस्य कदर्यस्य ऋणग्रस्तस्य सर्वदा ।  
 क्रियाहीनस्य मूर्खस्य स्त्रौजितस्य विशेषतः ॥ ९  
 व्यमनासक्तचित्तस्य पराधीनस्य नित्यशः ।  
 अहात्यागाविह्वोनस्य भस्मान्तं सूतकं भवेत् ॥ १०  
 न सूतकं कदाचित् स्यादयावज्जीवन्तु सूतकम् ।  
 एवं गुणविशेषेण सूतकं समुदाहृतम् ॥ ११  
 सूतके मृतके चैव तथा च मृतसूतके ।  
 एतत्संहतशौचानां मृतशौचेन शुध्यति ॥ १२  
 दानं प्रतिग्रहा होमः स्वाध्यायश्च निवर्त्तते ।  
 दशाहात् परं शौचं विप्रोऽर्हति च धर्मवित् ॥ १३  
 दानञ्च विधिना देयमशुभात्तारकं हि तत् ।  
 मृतकान्ते मृता यस्तु सूतकान्ते च सूतकम् ॥ १४  
 एतत् संहतशौचानां पूर्वाशौचेन शुध्यति ।  
 उभयत्र दशाहानि कुलस्याद्यं न भुज्यते ॥ १५  
 चतुर्थद्विनि कर्त्तव्यमस्थिसञ्चयनं द्विजैः ।  
 ततः सञ्चयनादूर्ध्वमङ्गस्पर्शो विधीयते ॥ १६  
 वर्णानामानुलोम्येन स्त्रीणामेका यदा पतिः ।  
 दशष्टत्रहमेकाहः प्रसवे सूतकं भवेत् ॥ १७  
 यज्ञकाले विवाहे च देशभङ्गे तथैव च ।  
 ह्यमाने तथाग्नौ च नाशौचं मृतसूतके ॥ १८

सुखकाले त्विदं सर्व्वमशौचं परिकौर्त्तितम् ।  
आपन्नतस्य सर्व्वस्य सूतके न तु सूतकम् ॥ १८  
इति दाक्षे धर्मशास्त्रे षष्ठोऽध्यायः ॥ ६

### सप्तमोऽध्यायः ।

लाको वशीकृतो येन येन चात्मा वशीकृतः ।  
इन्द्रियार्थो जितो येन तं योगं प्रव्रवीम्यहम् ॥ १  
प्राणायामस्तथा ध्यानं प्रत्याहारस्तु धारणा ।  
तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते ॥ २  
नारण्यसेवनादयोगो नानेकग्रन्थचिन्तनात् ।  
व्रतैर्यज्ञैस्तपोभिश्च न योगः कस्यचिज्जवेत् ॥ ३  
न च पथाशनादयोगो न नासाग्रनिरीक्षणात् ।  
न च शास्त्रातिरिक्तेन शीचेन स भवेत् क्वचित् ॥ ४  
न मौनं न्वक्नुहकैरनेकैः सुकृतैस्तथा ।  
लोकयात्रावियुक्तस्य योगो भवति कस्यचित् ॥ ५  
अभियोगात्तथाभ्यासात्तस्मिन्नेव तु निश्चयात् ।  
पुनःपुनश्च निर्व्वेदादयोगः सिध्यति नान्यथा ॥ ६  
आत्मचिन्ताविनोदेन शीचक्रौडनकेन च ।  
सर्व्वभूतसमत्वेन योगः सिध्यति नान्यथा ॥ ७  
यश्चात्मनिरतो नित्यमात्मक्रौडस्तथैव च ।  
आत्मनिष्ठश्च सततमात्मन्येव स्वभावतः ॥ ८  
रतश्चैव स्वयं तुष्टः सन्तुष्टो नान्यमानसः ।  
आत्मन्येव सुदृढोऽसौ योगस्तस्य प्रसिध्यति ॥ ९



सुप्तोऽपि योगयुक्तः स्याज्जाग्रच्चापि विशेषतः ।  
 ईदृक्चेष्टः स्मृतः श्रेष्ठो गरिष्ठो ब्रह्मवादिनाम् ॥ १०  
 य आत्मव्यतिरेकेण द्वितीयं नैव पश्यति ।  
 ब्रह्मोभूय स एवं हि दत्तपक्ष उदाहृतः ॥ ११  
 विषयालक्ष्णवत्ता हि यतिर्म्मोक्षं न विन्दति ।  
 यत्नेन विषयामक्तिं तस्मादयोगो विवर्जयेत् ॥ १२  
 विषयेन्द्रियसयोगं केचिदयोगं वदन्ति हि ।  
 अधर्मी धर्मरूपेण गृहीतस्तैरपण्डितैः ॥ १३  
 मनमद्यात्मनश्चैव संयोगश्च तथापरः ।  
 उक्तानामधिका ह्येते केवलं योगवञ्चिताः ॥ १४  
 वृत्तिहीनं मनः कृत्वा क्षेत्रज्ञं परमात्मनि ।  
 एकोक्त्य विमुच्येत योगोऽयं मुख्य उच्यते ॥ १५  
 कषायमाहविक्षेप लज्जाशङ्कादिचेतसः ।  
 व्यापारास्तु समाख्यातास्तान् जित्वा वशमानयेत् ॥ १६  
 कुटुम्बैः पञ्चभिर्ग्राम्यैः षष्ठस्तत्र महत्तरः ।  
 देवासुरमनुष्यैस्तु न जेतुं नैव शक्यते ॥ १७  
 बलेन परराष्ट्रानि गृह्णन् शूरस्तु नोच्यते ।  
 जिता येनेन्द्रियग्रामः स शूरः कथ्यते बुधैः ॥ १८  
 बाहिर्मुखानि सर्वाणि कृत्वा चाभिमुखानि वै ।  
 सर्वञ्चैवेन्द्रियग्रामं मनश्चात्मनि योजयेत् ॥ १९  
 सर्वभावावनिर्मुक्तः क्षेत्रज्ञं ब्रह्मणि न्यसेत् ।  
 एतद्व्रतानञ्च योगश्च शेषाः स्युर्ग्रन्थविस्तराः ॥ २०  
 त्यक्त्वा विषयभागाश्च मनो निश्चलतां गतम् ।  
 आत्मशक्तस्वरूपेण समाधिः परिकीर्तितः ॥ २१

अतुर्णां सन्निकर्षेण पदं यत्तदशाश्वतम् ।  
 हयोस्तु सन्निकर्षेण शाश्वतं ध्रुवमक्षयम् ॥ २२  
 यन्नास्ति सर्व्वलोकस्य तदस्तोति विरुध्यते ।  
 कथ्यमानं तथान्यस्य हृदये नावतिष्ठते ॥ २३  
 स्वसंवेद्यं हि तदब्रह्म कुमारौ मैथुनं यथा ।  
 अयोगो नैव जानाति जाताम्बो हि यथा घटम् ॥ २४  
 नित्याभ्यसनशोलस्य सुसंवेद्यं हि तद्भवेत् ।  
 तत् सूक्ष्मत्वादनिर्द्देश्यं परं ब्रह्म सनातनम् ॥ २५  
 बुधस्त्वाभरणं भावं मनसालोचनं यथा ।  
 मन्यते स्त्री च मूर्खश्च तदेव बहु मन्यते ॥ २६  
 सत्त्वोत्कटाः सुराश्चापि विषयेण वशीकृताः ।  
 प्रमादिभिः क्षुद्रसत्त्वैर्मानुषैरत्र का कथा ॥ २७  
 तस्मात् त्यक्तकषायेण कर्त्तव्यं दण्डधारणम् ।  
 इतरस्तु न शक्नोति विषयेरभिभूयते ॥ २८  
 न स्थिरं क्षणमप्यकमुदकं हि यथोर्मिभिः ।  
 वाताहतं तथा चित्तं तस्मात् तस्य न विश्रसेत् ॥ २९  
 त्रिदण्डव्यपदेशेन जीवन्ति बहवो नराः ।  
 यो हि ब्रह्म न जानाति न त्रिदण्डार्ह एव सः ॥ ३०  
 ब्रह्मचर्य्यं सदा रक्षेदष्टधा मैथुनं पृथक् ।  
 स्मरणं कौर्त्तनं केलिः प्रक्षरणं गुह्यभाषणम् ॥ ३१  
 सङ्कल्पोऽध्यवसायश्च क्रियानिष्पात्तिरेव च ।  
 एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ॥ ३२  
 न ध्यातव्यं न वक्तव्यं न कर्त्तव्यं कदाचन ।  
 एतैः सर्व्वैः समग्रान्नो यतिर्भवति नेतरः ॥ ३३

पारिव्रज्यं गृहीत्वा च यो धर्मो नावतिष्ठति ।  
 श्वपदेनाङ्गयित्वा तं राजा शीघ्रं प्रवासयेत् ॥ ३४  
 एको भिक्षुर्यथोक्तस्तु द्वौ चैव मिथुनं स्मृतम् ।  
 त्रयो ग्रामस्तथा ख्यात ऊर्ध्वन्तु नगरायते ॥ ३५  
 नगरं हि न कर्त्तव्यं ग्रामो वा मिथुनं तथा ।  
 एतच्चयं प्रकुर्वाणः स्वधर्माच्चरते यतिः ॥ ३६  
 राजवार्त्तादि तेषान्तु भिक्षावार्त्ता परस्परम् ।  
 स्नेहपैशुन्यमात्सर्यं सन्निकर्षादसंशयम् ॥ ३७  
 लाभपूजानिमित्तं हि व्याख्यानं शिष्यसंग्रहः ।  
 एते चान्य च बहवः प्रपञ्चाः कुतपस्विनाम् ॥ ३८  
 ध्यानं शौचं तथा भिक्षा नित्यमेकान्तशीलता ।  
 भिक्षोश्चत्वारि कर्माणि पञ्चमो नोपपद्यते ॥ ३९  
 तपोजपैः कृशौभूतो व्याधितोऽवसथाबहः ।  
 हृष्टो ग्रहगृहीतश्च यस्यान्यो विकलेन्द्रियः ॥ ४०  
 नीरुजश्च युवा चैव भिक्षुर्नावसथाबहः ।  
 स दूषयति तत् स्थानं पशून् पौडयतीति च ॥ ४१  
 नीरुजश्च युवा चैव ब्रह्मचर्यादिनश्यति ।  
 ब्रह्मचर्याविनष्टन्तु कुलश्चैव तु नाशयेत् ॥ ४२  
 वसन्नावसथे भिक्षुर्मैथुनं यदि सेवते ।  
 तस्यावसथनाथस्य मूलान्यपि निकन्तति ॥ ४३  
 आश्रमे तु यतिर्यस्य मूहर्त्तमपि विश्रमेत् ।  
 किं तस्यान्येन धर्मेण कृतकृत्योऽभिजायते ॥ ४४  
 सञ्चितं यद्गृहस्थेन पापमामरणान्तिकम् ।  
 स निर्दहति तत् सर्वमेकरात्राघितो यतिः ॥ ४५

योगाश्रमपरिश्रान्तं यस्तु भोजयने यतिम् ।  
 निखिलं भोजितं तेन त्रैलोक्यं सचराचरम् ॥ ४६  
 यस्मिन् देशे वसेद्योगी ध्यानयोगविचक्षणः ।  
 सोऽपि देशो भवेत् पूतः किं पुनस्तस्य वान्धवाः ॥ ४७  
 हेतश्चैव तथाहैतं हैताहैतं तथैव च ।  
 न हैतं नापि चाहैतमितो तत् परमार्थिकम् ॥ ४८  
 नाहं नैवान्यसम्बन्धो ब्रह्मभावेण भावितः ।  
 ईदृशायामवस्थायामवाप्यं परमं पदम् ॥ ४९  
 हैतपचे समास्या ये अहैते तु व्यवस्थिताः ।  
 अहैतिनां प्रवक्ष्यामि यथा धर्मः सुनिश्चितः ॥ ५०  
 तत्रात्मव्यतिरेकेण द्वितीयं यदि पश्यति ।  
 ततः शास्त्राण्यधीयन्ते श्रूयन्ते अन्यसञ्चयाः ॥ ५१  
 दक्षशास्त्रं यथा प्रोक्तमशेषाश्रममुत्तमम् ।  
 अधीयन्ते तु ये विप्रास्ते यान्यमरलोकताम् ॥ ५२  
 इदन्तु यः पठेद्भक्त्या शृणुयादधमोऽपि वा ।  
 स पुत्रपौत्रपशुमान् कीर्त्तिञ्च समवाप्नुयात् ॥ ५३  
 आवयित्वा त्विदं शास्त्रं श्राद्धकालेऽपि वा द्विजः ।  
 अक्षयं भवति श्राद्धं पितृभ्यश्चोपजायते ॥ ५४

इति दाक्षे धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥



## शातातपसंहिता ।

प्रथमोऽध्यायः ।

प्रायश्चित्तबिहीनानां महापातकिनां नृणाम् ।  
नरकान्ते भवेज्जन्म चिह्नं तद्विशेषैरिणाम् ॥ १  
प्रतिजन्म भवेत्तेषां चिह्नं तत्पापसूचितम् ।  
प्रायश्चित्ते कृते याति पश्चात्तापवतां पुनः ॥ २  
महापातकजं चिह्नं सप्तजन्मनि जायते ।  
उपपापोद्भवं पञ्च त्रीणि पापसमुद्भवम् ॥ ३  
दुष्कर्मजा नृणां रोगा यान्ति चापक्रमैः शमम् ।  
जपैः सुरार्चनैर्होमैर्दानैस्तेषां शमो भवेत् ॥ ४  
पूर्वजन्मकृतं पापं नरकस्य परिचये ।  
बाधते व्याधिरूपेण तस्य जप्यादिभिः शमः ॥ ५  
कुष्ठञ्च राजयक्ष्मा च प्रमेहो ग्रहणी तथा ।  
मूत्रकच्छाश्मरोकासा अतिसारभगन्दरौ ॥ ६  
दुष्टव्रणं गण्डमाला पक्षाघातोऽक्षिनाशनम् ।  
इत्येवमादयो रोगा महापापोद्भवाः स्मृताः ॥ ७  
जलादरं यकृतं प्लोहः शूलरोगव्रणानि च ।  
श्वामाजोर्णज्वरच्छर्द्दिभ्रममोहगलग्रहाः ॥ ८  
रक्तावृद्धविमर्षाद्या उपपापोद्भवा गदाः ।  
दण्डापतानकाश्चित्रवपुःकम्पविचर्चिकाः ॥ ९  
बल्मीकपुण्डरीकाद्या रोगाः पापसमुद्भवाः ।  
अर्शश्चाद्या नृणां रोगा अतिपापाद्भवन्ति हि ॥ १०

अन्ये च बहवो रोगा जायन्त पापसङ्गराः ।  
 उच्यन्ते च निदानानि प्रायश्चित्तानि वै क्रमात् ॥ ११  
 महापापेषु सर्वं स्यात् तदर्थमुपपातके ।  
 दद्यात् पापेषु षष्ठांशं कल्पं व्याधिवलाबलम् ॥ १२  
 अथ साधारणं तेषु गोदानादिषु कथ्यते ।  
 गोदाने वत्सयुक्ता गौः सुशीला च पयस्विनी ॥ १३  
 वृषदाने शुभाऽनङ्गान् शुक्लाम्बरसकाञ्चनः ।  
 निवर्त्तनानि भूदाने दश दद्याद्द्विजातये ॥ १४  
 दशहस्तेन दण्डेन त्रिंशद्दण्डं निवर्त्तनम् ।  
 दश तान्येव गाचर्म दत्त्वा स्वर्गे महीयते ॥ १५  
 सुवर्णशतनिष्कन्तु तदर्थार्द्धप्रमाणतः ।  
 अश्वदाने मृदु श्लक्ष्णमश्वं सोपस्करं दिशेत् ॥ १६  
 महिषीं माहिषे दाने दद्यात् स्वर्णायुधान्विताम् ।  
 दद्याद्गजं महादाने सुवर्णफलसंयुतम् ॥ १७  
 लक्षसङ्गरार्घ्यं पुष्पं प्रदद्याद्देवतार्चने ।  
 दद्याद्द्विजसहस्राय मिष्टान्नं द्विजभोजने ॥ १८  
 रुद्रं जपेन्नक्षत्रपुष्पैः पूजयित्वा च त्र्यम्बकम् ।  
 एकादश जपेद्गुदान् दशांशं गुग्गुलैर्वृतैः ॥ १९  
 हुत्वाभिषेचनं कुर्यान्मन्त्रैर्व्वरुणदेवतैः ।  
 शान्तिके गणशान्तिस्र ग्रहशान्तिकपूर्व्वकम् ॥ २०  
 धान्यदानं शुभं धान्यं खारोषट्ठिमं स्मृतम् ।  
 वस्त्रदानं पट्टवस्त्रद्वयं कर्पूरसंयुतम् ॥ २१  
 दशपञ्चाष्टचतुर उपवेश्य द्विजान् शुभान् ।  
 विधाय वैष्णवीं पूजां सङ्कल्प्य निजकाम्यया ॥ २२

धेनुं दद्याद् द्विजातिभ्यो दक्षिणाञ्चापि शक्तितः ।  
 अलङ्कृत्य यथाशक्ति वस्त्रालङ्करणैर्द्विजान् ॥ २३  
 याचेद्दण्डप्रमाणेन प्रायश्चित्तं यथोदितम् ।  
 तेषामनुज्ञया कृत्वा प्रायश्चित्तं यथाविधि ॥ २४  
 पुनस्तान् परिपूर्णार्थानर्चयेद्विधिवद्द्विजान् ।  
 सन्तुष्टा ब्राह्मणा दध्यनुज्ञां व्रतकारिणे ॥ २५  
 जपच्छिद्रं तपच्छिद्रं यच्छिद्रं यज्ञकर्मणि ।  
 सर्व्वं भवति निच्छिद्रं यस्य चेच्छन्ति ब्राह्मणाः ॥ २६  
 ब्राह्मणा यानि भाषन्ते माम्बन्ते तानि देवताः ।  
 सर्व्वदेवमया विप्रान् तद्वचनमन्यथा ॥ २७  
 उपवासो व्रतश्चैव स्थानं तीर्थफलं तपः ।  
 विप्रैः सम्पादितं सर्व्वं सम्पन्नं तस्य तत्फलम् ॥ २८  
 सम्पन्नमिति यद्वाक्यं वदन्ति क्षितिदेवताः ।  
 प्रणम्य शिरसा धार्य्यमग्निष्टोमफलं लभेत् ॥ २९  
 ब्राह्मणा जङ्गमं तीर्थं निर्ज्जलं सार्व्वकामिकम् ।  
 तेषां वाक्खोदकेनैव शुध्यन्ति मलिना जनाः ॥ ३०  
 तेभ्योऽनुज्ञामभिप्राप्य प्रगृह्य च तथाशिवः ।  
 भोजयित्वा द्विजान् शक्त्या भुञ्जीत सह पशुभिः ॥ ३१  
 इति शातातपोये कर्मविपाके प्रथमोऽध्यायः ॥ १ ॥

## द्वितीयोऽध्यायः ।

ब्रह्महा नरकस्थान्ते पाण्डुकुष्ठौ प्रजायते ।  
 प्रायश्चित्तं प्रकुर्व्वीत स तत्पातकशान्तये ॥ १



चत्वारः कलसाः कार्य्याः पञ्चरत्नसमन्विताः ।  
 पञ्चपल्लवसंयुक्ताः सितवस्त्रेण संयुताः ॥ २  
 अश्वस्थानादिमृदयुक्तास्तोर्थादकसुपूरिताः ।  
 कषायपञ्चक्रीपेता नानाविधफलान्विताः ॥ ३  
 सव्वर्षधिसमायुक्ताः स्थाप्याः प्रतिदिशं द्विजैः ।  
 रीप्यमष्टदलं पद्मं मध्यकुम्भोपरि न्यस्येत् ॥ ४  
 तस्योपरि न्यसेद्देवं ब्रह्माणञ्चाचतुर्मुखम् ।  
 पलार्द्धार्द्धप्रमाणेन सुवर्णेन विनिर्मितम् ॥ ५  
 अर्चेत् पुरुषसूक्तेन त्रिकालं प्रतिवासरम् ।  
 यजमानः शुभैर्गन्धैः पुष्पैर्धूपैर्यथाविधि ॥ ६  
 पूर्व्यादिकुम्भेषु ततो ब्राह्मणा ब्रह्मचारिणः ।  
 पठेयुः स्वस्ववेदांस्ते ऋग्वेदप्रभृतीन् जनैः ॥ ७  
 दशांशेन ततो होमो ग्रहशान्तिपुरःसरम् ।  
 मध्यकुम्भे विधातव्यं घृताक्तैस्तिलहेमभिः ॥ ८  
 द्वादशाङ्गमिदं कर्मा समाप्य द्विजपुङ्गवः ।  
 तत्र पीठे यजमानमभिषिञ्चेदयथाविधि ॥ ९  
 ततो दद्यादयथाशक्तिं गोभूहेमतिलादिकम् ।  
 ब्राह्मणेभ्यस्तथा देवमाचार्याय निवेदयेत् ॥ १०  
 आदित्या वसवो रुद्रा विश्वदेवा मरुद्गणाः ।  
 प्रीता सर्वे व्यपीडन्तु मम पापं सुदारुणम् ॥ ११  
 इत्युदीर्य मुहुर्भक्त्या तमाचार्यं क्षमापयेत् ।  
 एवं विधाने विहिते श्वेतकुष्ठो विशुध्यति ॥ १२  
 कुष्ठो गाबधकारी स्यान्नरकान्तोऽस्य निष्कृतिः ।  
 स्थापयेद् घटमेकन्तु पूर्वोक्तद्रव्यसंयुतम् ॥ १३

रक्तचन्दनलिप्ताङ्गं रक्तपुष्पाम्बरान्वितम् ।  
 रक्तकुम्भान्तु तत् कृत्वा स्थापयेद्दक्षिणां दिशम् ॥ १४  
 ताम्रपात्रं न्यसेत् तत्र तिलक्षुणेन पुरितम् ।  
 तस्योपरि न्यसेद्देवं हेमनिष्क्रमयं यमम् ॥ १५  
 यजेत् पुरुषसूक्तेन पापं मे शाम्यतामिति ।  
 सामपारायणं कुर्यात् कलसे तत्र सामवित् ॥ १६  
 दशांशं सर्षपैर्हुत्वा पावमान्यभिषेचने ।  
 विहिते धर्म्मराजानमाचार्याय निवेदयेत् ॥ १७  
 यमोऽपि महिषारुढो दण्डपाणिर्भयावहः ।  
 दक्षिणाशापतिर्देवो मम पापं व्यपोहतु ॥ १८  
 इत्युच्चार्य विसृज्यैनं मासं सङ्गतिमाचरेत् ।  
 ब्रह्मगोदधयोरेषा प्रायश्चित्तेन निष्कृतिः ॥ १९  
 पिष्ट्वा चेतनाहोनो मातृहान्यः प्रजायते ।  
 नरकान्ते प्रकुर्वीत प्रायश्चित्तं यथाविधि ॥ २०  
 प्राजापत्यानि कुर्वीत त्रिंशच्चैव विधानतः ।  
 व्रतान्ते कारयेन्नावं सौवर्णपलसन्निताम् ॥ २१  
 कुम्भं रौप्यमयञ्चैव ताम्रपात्राणि पूर्ववत् ।  
 निष्कहेन्ना तु कर्त्तव्यो देवः श्रीवत्सलाञ्छनः ॥ २२  
 पट्टवस्त्रेण संवेष्ट्य पूजयेत् तं विधानतः ।  
 नावं द्विजाय तां दद्यात् सर्व्वीपस्करसंयुताम् ॥ २३  
 वासुदेव जगन्नाथ सर्व्वभूताशयस्थित ।  
 पातकार्णवमग्नं मां तारय प्रणतार्त्तिहृत् ॥ २४  
 इत्यदौर्त्यं प्रणम्याथ ब्राह्मणाय विसर्ज्जयेत् ।  
 अन्येभ्योऽपि यथाशक्ति विप्रेभ्यो दक्षिणां ददेत् ॥ २५

स्नखघातौ तु बधिरो नरकान्ते प्रजायते ।  
 मूत्रो भ्रातृवत्तु चैव तत्त्वेयं निष्कृतिः स्मृता ॥ २६  
 साऽपि पापविशुद्धयर्थं चरेश्चान्द्रायणव्रतम् ।  
 व्रतान्ते पुस्तकं दद्यात् सुवर्णफलसंयुतम् ॥ २७  
 इमं मन्त्रं समुच्चार्य ब्राह्मणीं तां विसर्जयेत् ।  
 सरस्वति जगन्मातः शब्दब्रह्माधिदेवते ॥ २८  
 दुष्कर्मकरणात् पापं पाहि मां परमेश्वरि ।  
 बालघातौ च पुरुषो मृतवत्सः प्रजायते ॥ २९  
 ब्राह्मणोद्वाहनश्चैव कर्त्तव्यं तेन शुद्धये ।  
 अवणं हरिवंशस्य कर्त्तव्यञ्च यथाविधि ॥ ३०  
 महाकृद्रजपञ्चैव कारयेच्च यथाविधि ।  
 षडङ्गैकादशै रूद्रै रूद्रः सामभिधोयते ॥ ३१  
 रूद्रैस्तथैकादशभिर्माहाकृद्रः प्रकीर्तितः ।  
 एकादशभिरेतैस्तु षट्किरूद्रश्च कथ्यते ॥ ३२  
 शुङ्गयाश्च दशांशेन दूर्व्यायुतसङ्ख्याया ।  
 एकादश स्वर्णनिष्काः प्रदातव्याः सदक्षिणाः ॥ ३३  
 पलान्येकादश तथा दद्याद्द्विजानुसारतः ।  
 अग्न्येभ्योऽपि यथाशक्ति द्विज्येभ्यो दक्षिणान्दिशेत् ॥ ३४  
 स्नापयेद्दम्पती पञ्चाङ्गन्धैर्व्वरूणदैवतैः ।  
 आचार्याय प्रदेयानि वस्त्रालङ्कारणानि च ॥ ३५  
 गोमहा पुरुषः कुष्ठो निर्व्वंशश्चोपजायते ।  
 स च पापविशुद्धयर्थं प्राजापत्यशतञ्चरेत् ॥ ३६  
 व्रतान्ते मेदिनीं दत्त्वा शृणुयादथ भारतम् ।  
 स्त्रीहन्ता चातिसारो व्यादम्बत्यान् रोपयेद्दश ॥ ३७

दद्याच्च शर्कराधेनं भोजयेच्च शतं द्विजान् ।  
 राज्ञा चयरोगौ स्वादेवा तस्य च निष्कृतिः ॥ ३८  
 गोभूहिरण्यमिष्टाञ्जलवच्चप्रदानतः ।  
 घृतधेनुप्रदानेन तिलधेनुप्रदानतः ॥ ३९  
 इत्यादिना क्रमेणैव चयरोगः प्रशाम्यति ।  
 रक्ताव्युदौ वैश्वहन्ता जायते स च मानवः ॥ ४०  
 प्राज्ञापत्नानि चत्वारि सप्त धान्यानि चोत्सृजेत् ।  
 दण्डापतानकयुतः शुद्रहन्ता भवेन्नरः ॥ ४१  
 प्राजापत्यं सक्तञ्चैवं दद्याद्धेनूं सदक्षिणाम् ।  
 कारुणाञ्च बधे चैव रुच्यभाषः प्रजायते ॥ ४२  
 तेन तत्पापशुद्ध्यर्थं दातव्यो वृषभः सितः ।  
 सर्वकार्येष्वसिद्धार्यो गजघाती भवेन्नरः ॥ ४३  
 प्रासादं कारयित्वा तु गणेशप्रतिमां न्यस्येत् ।  
 यथनाथस्य मन्त्रन्तु मन्त्रो लक्षमितं जपेत् ॥ ४४  
 कुलत्वशाकैः पूषेच्च गणशान्तिपुरःसरम् ।  
 सङ्घे विनिहते चैव जायते विक्ततस्त्ररः ॥ ४५  
 स तत्पापविशुद्ध्यर्थं दद्यात् कर्पूरकं पलम् ।  
 अश्वे विनिहते चैव वक्रतुण्डः प्रजायते ॥ ४६  
 शतं पत्नानि दद्याच्च चन्दनान्यघनुत्तये ।  
 महिषौघातने चैव क्षणगुह्यः प्रजायते ॥ ४७  
 खरे विनिहते चैव खररोमा प्रजायते ।  
 निष्कत्रणस्य प्रकृतिं सम्प्रदद्याद्विरस्ययीम् ॥ ४८  
 तरुणीं निहते चैव जायते काकरेक्षणः ।  
 दद्याद्रूपमयीं धेनूं स तत्पातकशान्तये ॥ ४९

शूकरेऽनिहते चैव दन्तुरो जायते नरः ।

स दद्यात्तु विशुद्ध्यर्थं घृतकुम्भं सदक्षिणम् ॥ ५५

हरिणे निहते खञ्जः शृगाले तु विपादकः ।

अश्वस्तेन प्रदातव्यः सौवर्ण्यपलनिर्मितः ॥ ५६

अजाभिघातने चैव अधिकाङ्गः प्रजायते ।

अजा तेन प्रदातव्या विचित्रवस्त्रसंयुता ॥ ५७

उरभ्रे निहते चैव पाण्डुरोगः प्रजायते ।

कस्तुरिकापलं दद्याद्ब्राह्मणाय विशुद्ध्यर्थे ॥ ५८

मार्जारि निहते चैव पीतपाणिः प्रजायते ।

पारावतं समौवर्णं प्रदद्यान्निष्कमात्रकम् ॥ ५९

शुकसारिकयोर्घाते नरः स्वलितवाग्भवेत् ।

सच्छास्त्रपुस्तकं दद्यात् स विप्राय सदक्षिणम् ॥ ६०

वकघातौ दीर्घनसो दद्याद्गां धवलप्रभाम् ।

काकघातौ कर्णहीनो दद्याद्गामसितप्रभाम् ॥ ६१

हिंसायां निष्कृतिरियं ब्राह्मणे समुदाहृता ।

तदर्द्धाङ्गेप्रमाणेन क्षत्रियादिष्वनुक्रमात् ॥ ६२

इति शातातपौये कर्मविपाके हिंसाप्रायश्चित्तविधिर्नाम  
द्वितीयोऽध्यायः ॥ २ ॥

## तृतीयोऽध्यायः ।

सुरापः श्यावदन्तः स्यात् प्राजापत्यान्तरं तथा ।

शर्करायास्तुलाः सप्त दद्यात् पापविशुद्ध्यर्थे ॥ १ ॥

जपित्वा तु महारुद्रं दशांशं जुहुयात्तिलैः ।  
 ततोऽभिषेकः कर्त्तव्यो मन्त्रैर्व्वरुणदेवतैः ॥ २  
 मद्यपो रक्तपित्तो स्यात् स दद्यात् सर्पिषो घटम् ।  
 मधुनोऽर्धघटञ्चैव सहिरण्यं विशुद्ध्यै ॥ ३  
 अभक्ष्यभक्षणे चैव जायते कृमिलोदरः ।  
 यथावत्तेन शुद्धार्थमुपायं भीष्मपञ्चकम् ॥ ४  
 उदक्या वीक्षितं भुक्त्वा जायते कृमिलोदरः ।  
 गोमूत्रयावकाहारस्त्रिरात्रेणैव शुध्यति ॥ ५  
 भुक्त्वा चास्पृश्य संस्पृष्टं जायते कृमिलोदरः ।  
 त्रिरात्रं समुपोष्याथ स तत्पापात् प्रमुच्यते ॥ ६  
 परान्नविघ्नकरणादजीर्णमभिजायते ।  
 लक्ष्महामं स कुर्व्वीति प्रायश्चित्तं यथाविधि ॥ ७  
 मन्दादराग्निर्भवति सति द्रव्ये कदम्बदः ।  
 प्राजापत्यत्रयं कुर्याद्भोजयेच्च शतं द्विजान् ॥ ८  
 विषदः स्याच्छर्द्दिरोगो दद्याद्दशपर्यास्त्रिणीः ।  
 मार्गहा पादरोगो स्यात् सोऽश्वदानं समाचरेत् ॥ ९  
 पिशुनो नरकस्यान्ते जायते श्वासकासनान् ।  
 घृतं तेन प्रदातव्यं सहस्रपलमग्नितम् ॥ १०  
 धूर्त्तोऽपस्माररोगो स्यात् स तत्पापविशुद्ध्यै ।  
 ब्रह्मकूर्चमयीं धेनुं दद्याद्वाञ्च सदक्षिणाम् ॥ ११  
 शूलो परोपतापेन जायते तत्प्रमोचने ।  
 सोऽन्नदानं प्रकुर्व्वीति तथा रुद्रं जपेन्नरः ॥ १२  
 दावाग्निदायकश्चैव रक्तातिसारवान् भवेत् ।  
 तेनोदपानं कर्त्तव्यं रोपणौयस्तथा वटः ॥ १३

सुरालये जले वापि शक्नून्मूत्रं करोति यः ।  
 गुदरोगो भवेत् तस्य पापरूपः सुदारुणः ॥ १४  
 मासं सुरार्चनेनेव गोदानद्वितयेन तु ।  
 प्राजापत्येन चैकेन शान्तिं गुदजा रुजः ॥ १५  
 गर्भपातनजा रोगा यत्कृत्प्रोद्धजलोदराः ।  
 तेषां प्रथमनार्थाय प्रायश्चित्तमिदं स्मृतम् ॥ १६  
 एतेषु दद्याद्दिप्राय जलधनुं विधानतः ।  
 सुवर्णरूप्यताम्राणां पलत्रयसमन्विताम् ॥ १७  
 प्रतिमाभङ्गकारो च अप्रतिष्ठः प्रजायते ।  
 संवतमरचयं सिद्धे दद्यात् प्रतिवासरम् ॥ १८  
 उदाहयेत् तमश्वत्थं खट्वोक्तविधानतः ।  
 तत्र संस्थापयेद्देवं विघ्नराजं सुपूजितम् ॥ १९  
 दुष्टवादी खण्डितः स्नात् स वै दद्याद्दिजातये ।  
 रूप्यं पलद्वयं दुग्धं घटद्वयसमन्वितम् ॥ २०  
 खल्लोटः परनिन्दावान् धेनुं दद्यात् सकाञ्चनाम् ।  
 परोपहासकृत्काणः स गां दद्यात् समौक्षिकाम् ॥ २१  
 सभायां पक्षपाती च जायते पक्षघातवान् ।  
 निस्त्रयमितं हैम स दद्यात् सत्यवर्तिनाम् ॥ २२  
 इति शातातपीये कर्मविपाके प्रकीर्णप्रायश्चित्तं नाम  
 तृतीयोऽध्यायः ॥ ३ ॥



## चतुर्थोऽध्यायः ।

कुलघ्नो नरकस्थान्ते जायते विप्रहेमहृत् ।

स तु स्वर्णशतं दद्यात् कृत्वा चान्द्रायणत्रयम् ॥ १

श्रीङ्मुखो ताम्रवीरो नरकान्ते प्रजायते ।

प्राजापत्यं स कृत्वा ताम्रं पलशतं दिशेत् ॥ २

कांस्यहारो च भवति पुण्डरीकसमन्वितः ।

कांस्यं पलशतं दद्यादलङ्कृत्य द्विजातये ॥ ३

रीतिहृत् पिङ्गलाक्षः स्यादुपोष्य हरिवासरम् ।

रीतिं पलशतं दद्यादलङ्कृत्य द्विजं शुभम् ॥ ४

मुक्ताहारो च पुरुषो जायते पिङ्गमूर्धजः ।

मुक्ताफलशतं दद्यादुपोष्य स विधानतः ॥ ५

वपुहारी च पुरुषा जायते नेत्ररोगवान् ।

उपोष्य दिवसं सोऽपि दद्यात् पलशतं वपु ॥ ६

सौमहारो च पुरुषो जायते शीर्षरोगवान् ।

उपोष्य दिवसं दद्यादुष्टतधेनुं विधानतः ॥ ७

दुग्धहारो च पुरुषो जायते बहुमूत्रकः ।

स दद्याद्दुग्धधेनुञ्च ब्राह्मणाय यथाविधि ॥ ८

दधिचौर्येण पुरुषो जायते मदवान् यतः ।

दधिधेनुः प्रदातव्या तेन विप्राय शुद्धये ॥ ९

मधुचौरस्तु पुरुषो जायते नेत्ररोगवान् ।

स दद्यान्मधुधेनुञ्च समुपोष्य द्विजातये ॥ १०

इक्षार्जिकारहारी च भवेद्दुर्दरगुल्मवान् ।

गुडधेनुः पदातव्या तेन तद्दोषशान्तये ॥ ११



लोहहारो च पुरुषः कर्बुराङ्गः प्रजायते ।  
 लोहं पलशतं दद्यादुपोष्य स तु वासरम् ॥ १२  
 तैलचौरस्तु पुरुषो भवेत् कण्डादिपीडितः ।  
 छपोष्य स तु विप्राय दद्यात् तैलघटद्वयम् ॥ १३  
 आमाम्नहरणाच्चैव दन्तहीनः प्रजायते ।  
 स दद्यादश्विनौ हेमनिष्कद्वयविनिर्मितौ ॥ १४  
 पक्काम्नहरणाच्चैव जिह्वारोगः प्रजायते ।  
 गायत्र्याः स जपेन्नृचं दशांशं जुहुयात् तिलैः ॥ १५  
 फलहारो च पुरुषो जायते व्रणिताङ्गुलिः ।  
 नानाफलानामयुतं स दद्याच्च द्विजन्मने ॥ १६  
 ताम्बूलहरणाच्चैव श्वेतौष्ठः सम्प्रजायते ।  
 सदक्षिणं प्रदद्याच्च त्रिद्रुमस्य द्वयं वरम् ॥ १७  
 शाकहारो च पुरुषो जायते नीललोचनः ।  
 ब्राह्मणाय प्रदद्याद्द्वै महानीलमणिद्वयम् ॥ १८  
 कन्दमूनस्य हरणात् कृत्स्नप्राणिः प्रजायते ।  
 देवतायतनं कार्य्यमुद्यानं तेन शक्तितः ॥ १९  
 सोमन्विकस्य हरणाद्दुर्गन्धाङ्गः प्रजायते ।  
 स लक्ष्मिकं पद्मानां जुहुयाज्जातवेदसि ॥ २०  
 दारुहारो च पुरुषः खिन्नप्राणिः प्रजायते ।  
 स दद्याद्विदुषे शुद्धौ काश्मीरजपलद्वयम् ॥ २१  
 विद्यापुस्तकहारो च किल मूकः प्रजायते ।  
 न्यायेतिहासं दद्यात् स ब्राह्मणाय सदक्षिणम् ॥ २२  
 वस्त्रहारो भवेत् कुष्ठौ सम्प्रदद्यात् प्रजापतिम् ।  
 हेमनिष्कमितञ्चैव वस्त्रयुग्मं द्विजातये ॥ २३

कर्णाहारो लोमशः स्यात् स दद्यात् कम्बलान्वितम् ।

स्वर्णनिष्कमितं हेमवक्त्रं दद्याद्द्विजातये ॥ २४

पट्टसूत्रस्य हरणान्निर्लोमा जायते नरः ।

तेन धेनुः प्रदातव्या विशुद्धैर्यं द्विजन्मने ॥ २५

श्रीषधस्यापहरणे सूर्यावर्तः प्रजायते ।

सूर्यायार्घ्यः प्रदातव्या मासं देयश्च काञ्चनम् ॥ २६

रक्तवस्त्रप्रवालादिहारो स्याद्रक्तवातवान् ।

सवस्त्रां महिषो दद्यान्मणिरागसमन्विताम् ॥ २७

विप्ररत्नापहारो चाप्यनपत्यः प्रजायते ।

तेन कार्यं विशुद्ध्यर्थं महारूद्रजपादिकम् ॥ २८

मृतवत्सोदितः सर्व्वो बिधिरत्र विधीयते ।

दशांशहोमः कर्त्तव्यः पलाशेन यथाविधि ॥ २९

देवस्त्रहरणाच्चैव जायते विविधो ज्वरः ।

ज्वरो महज्वरश्चैव रौद्रो वैष्णव एव च ॥ ३०

ज्वरे रौद्रं जपेत् कर्णं महारूद्रं महज्वरे ।

अतिरौद्रं जपेद्द्विद्वे वैष्णवे तद्वयं जपेत् ॥ ३१

नानाविधद्रव्यचौरो जायते ग्रहणोद्युतः ।

तेन नोदकवस्त्राणि हेम देयश्च शक्तिः ॥ ३२

इति शातातपोयेः कर्मविपाके स्तेयप्रायश्चित्तं नाम

चतुर्थोऽध्यायः ॥ ४ ॥

## पञ्चमोऽध्यायः ।

मातृगामी भवेद्यस्तु लिङ्गं तस्य र्विनश्यति ।  
 चाण्डालीगमने चैव क्षीनकोषः प्रजायते ॥ १  
 तस्य प्रतिक्रियां कर्त्तुं कुम्भमुत्तरतो न्यसेत् ॥  
 कृष्णवस्त्रसमाच्छ्रितं कृष्णमाल्यविभूषितम् ॥ २  
 तस्योपरि न्यसेद्देवं कांस्यपात्रे धनेश्वरम् ।  
 सुवर्णनिष्कषट्केन निर्मितं नरवाहनम् ॥ ३  
 यजेत् पुरुषसूक्तेन धनदं विश्वरूपिणम् ।  
 अथर्ववेदविद्विप्रो ह्यथर्वणं समाचरेत् ॥ ४  
 सुदर्णपुत्रिकां कृत्वा निष्कविंशतिमङ्गुल्या ।  
 दद्याद्विप्राय सम्पुन्य निष्पापोऽहमिति ब्रुवन् ॥ ५  
 धत्तोनामधिपो देवः शङ्करस्य प्रियः सखा ।  
 सौम्याशाधिपतिः श्रीमान् मम पापं व्यपाहृतु ॥ ६  
 इमं मन्त्रं समुच्चार्य प्राचार्याय यथाविधि ।  
 दद्याद्देवं हानकोषे लिङ्गनाशे विशुद्धये ॥ ७  
 गुरुजायाभिगमनान्मूत्रकृच्छ्रः प्रजायते ।  
 तेनापि निष्कृतिः कार्या शास्त्रदृष्टेन कर्मणा ॥ ८  
 स्थापयेत् कुम्भमेकन्तु पश्चिमायां शुभे दिने ।  
 नीलवस्त्रसमाच्छ्रितं नीलमाल्यविभूषितम् ॥ ९  
 तस्योपरि न्यसेद्देवं ताम्रपात्रे प्रचेतसम् ।  
 सुवर्णनिष्कषट्केन निर्मितं यादमाम्यतिम् ॥ १०  
 यजेत् पुरुषसूक्तेन वरुणं विश्वरूपिणम् ।  
 सामविद्व्राह्मणस्तत्र सामवेदं समाचरेत् ॥ ११

सुवर्णपुत्रिकां कृत्वा निष्कविंशतिसङ्ख्याया ।  
 दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन् ॥ १२  
 यादमामधिपो देवो विश्वेषामपि पावनः ।  
 संसाराब्धौ कर्णधारो वरूणः पावनोऽस्तु मे ॥ १३  
 इमं मन्त्रं समुच्चार्य आचार्याय यथाविधि ।  
 दद्याद्देवमलङ्कृत्य मूत्रकृच्छ्रप्रशान्तये ॥ १४  
 स्वसुतागमने चैव रक्तकुष्ठं प्रजायते ।  
 भगिनीगमने चैव पीतकुष्ठं प्रजायते ॥ १५  
 तस्य प्रतिक्रियां कर्तुं पूर्वतः कलमं न्वसेत् ।  
 पीतवस्त्रसमाच्छ्रितं पीतमाल्यविभूषितम् ॥ १६  
 तस्योपरि न्यसेत् स्वर्णपात्रे देवं सुरेश्वरम् ।  
 सुवर्णनिष्कषट्केन निर्मितं वज्रधारिणम् ॥ १७  
 यजेत् पुरुषसूक्तेन वासवं विश्वरूपिणम् ।  
 यजुर्वेदं तत्र साम ऋग्वेदञ्च समाचरेत् ॥ १८  
 सुवर्णपुत्रिकां कृत्वा सुवर्णदशकेन तु ।  
 दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन् ॥ १९  
 देवानामधिपो देवा वज्रौ विष्णुनिकेतनः ।  
 शतयज्ञः सहस्राक्षः पापं मम निक्षन्ततु ॥ २०  
 इमं मन्त्रं समुच्चार्य आचार्याय यथाविधि ।  
 दद्याद्देवं सहस्राक्षं स पापस्यापनुत्तये ॥ २१  
 भ्रातृभार्याभिगमनाद्गलत्कुष्ठं प्रजायते ।  
 स्वबधुगमने चैव कृष्णकुष्ठं प्रजायते ॥ २२  
 तेन कार्यं विशुद्धेयं प्रागुक्तस्थार्द्धमेव हि ।  
 दशांशहोमः सर्वत्र घृताक्तैः क्रियते तिलैः ॥ २३

यदगम्याभिगमनाज्जायते ध्रुवमण्डलम् ।

कृत्वा लोहमयीं घेनं तिलषष्टिप्रमाणतः ॥ २४

कार्पासभारसंयुक्तां कांस्यदीहां सवत्तिकाम्  
दद्याद्विप्राय विधिवदिमं मन्त्रमुदौरयेत् ।

सुरभौ वैष्णवौ माता मम पापं व्यपीडतु ॥ २५

तपस्विनीसङ्गमने जायते चाश्मरीगदः ।

स तु पापविशुद्ध्यर्थं प्रायश्चित्तं समाचरेत् ॥ २६

दद्याद्विप्राय विदुषे मधुघेनं यथोदितम् ।

तिलद्रोणशतञ्चैव हिरण्येन समन्वितम् ॥ २७

पितृस्वस्रभिगमनाद्वत्तिणांशव्रणी भवेत् ।

तेनापि निष्कृतिः कार्य्या अजादानेन शक्तितः ॥ २८

मातुलान्यान्तु गमने पृष्ठकुब्जः प्रजायते ।

कृष्णाजिनप्रदानेन प्रायश्चित्तं समाचरेत् ॥ २९

मातृष्वस्रभिगमने वामाङ्गे व्रणवान् भवेत् ।

तेनापि निष्कृतिः कार्य्या सम्यग्दानप्रदानतः ॥ ३०

मृतभार्याभिगमने मृतभार्य्यः प्रजायते ।

तत्पातकविशुद्ध्यर्थं द्विजमेकं विवाहयेत् ॥ ३१

सगोत्रस्त्रीप्रसङ्गेन जायते च भगन्दरः ।

तेनापि निष्कृतिः कार्य्या महिषीदानयत्नतः ॥ ३२

तपस्विनीप्रसङ्गेन प्रमेही जायते नरः ।

मासं रुद्रजपः कार्य्या दद्याच्छक्त्या च काञ्चनम् ॥ ३३

दीक्षितस्त्रीप्रसङ्गेन जायते दुष्टरक्तदृक् ।

स पातकविशुद्ध्यर्थं प्राजापत्यद्वयं चरेत् ॥ ३४

स्वजातिजायागमने जायते हृदयव्रणी ।  
 तत्पापस्य विशुद्ध्यर्थं प्राजापत्यद्वयं चरेत् ॥ ३५  
 पशुयोनीं च गमने मूत्राघातः प्रजायते ।  
 तिलपात्रद्वयञ्चैव दद्यादात्मविशुद्ध्यै ॥ ३६  
 अश्वयानीं च गमनाद् गुदस्तम्भ प्रजायते ।  
 सहस्रकमलस्नानं मासं कुर्यात् शिवस्य च ॥ ३७  
 एते दोषा नराणां स्युर्नरकान्ते न भयः ।  
 स्त्रोणामपि भवन्त्येते तत्तत्पुरुषसङ्गमात् ॥ ३८  
 इति शातातपौये कर्मविपाकेऽगम्यागमनप्रायश्चित्तं  
 नाम पञ्चमोऽध्यायः ॥ ५ ॥

### षष्ठोऽध्यायः ।

अश्वशूकरशृङ्गाद्रिहुमादिशकटेन च ।  
 भृग्वग्निदारुशस्त्राश्मविषादन्धनजैर्मृताः ॥ १  
 व्याघ्राहिगजभूपालचौरवैरिवकाहताः ।  
 काष्ठशल्यमृता ये च शौचमस्कारवर्जिताः ॥ २  
 विसूचिकाक्षकवलदवातोमारतो मृताः ।  
 शाकिन्यादिग्रहैर्ग्रस्ता विद्युत्पातहताश्च ये ॥ ३  
 अस्पृश्या अपवित्राश्च पातताः पुत्रवर्जिताः ।  
 पञ्चात्रिंशत् प्रकारैश्च नाप्रवृन्ति गतिं मृताः ॥ ४  
 पित्राद्याः पिण्डभाजः स्युस्त्रया लेपभुजस्तथा ।  
 तप्ता नान्दीमुखाः प्रोक्तास्त्रयोऽप्यशुमुखास्त्रयः ॥ ५

द्वादशैते पिष्टगणास्तर्पिताः सन्ततिप्रदाः ।  
 गतिहोनाः सुतादोनां सन्ततिं नाशयन्ति ते ॥ ६  
 दश व्याघ्रादिनिहता गर्भे विघ्नन्त्यमो क्रमात् ।  
 द्वादशास्त्रादिनिहता आकर्षन्ति च बालकम् ॥ ७  
 विषादिनिहता भ्रान्ति दशसु द्वादशर्षापि ।  
 वर्षेकबालकं कुर्यादपत्योऽनपत्यताम् ॥ ८  
 व्याघ्रेण हन्यते यस्तुः कुमारोगमनेन च ।  
 विषदशैव मर्षेण गजेन नृपदुष्टकृत् ॥ ९  
 राज्ञा राजकुमारघ्नस्योरेण पशुहिंसकः ।  
 वेरिणा मित्रभेदो च वकवृत्तिर्वृकेण तु ॥ १०  
 गुरुघातो च शय्यायां मत्सरौ शौचवर्जितः ।  
 द्रोहो संस्काररहितः शुना निक्षेपहारकः ॥ ११  
 नरो विहन्यतेऽरण्ये शूकरेण च पाशिकः ।  
 क्रिमिभिः कृत्तवासाश्च कर्मिणा च निरुन्तनः ॥ १२  
 शृङ्गिणा शङ्करद्रोहो शकटेन च सूचकः ।  
 भृगुणा मेदिनीचौरा बाह्विना यज्ञहानिकृत् ॥ १३  
 दवेन दाक्षिणाचौरः शस्त्रेण श्रुतिनिन्दकः ।  
 अश्मना द्विजनिन्दाकृद्विधेण कुर्मातिप्रदः ॥ १४  
 उदन्धनेन हिंस्रः स्यात् सेतुभेदो जलेन तु ।  
 क्रिमिणा राजदन्तहृदतोसारिण लोहहृत् ॥ १५  
 शाकिन्याद्येष म्रियते सदर्पकार्यकारकः ।  
 अनध्यायेऽप्यधीयानो म्रियते विद्युता तथा ॥ १६  
 असृश्यस्पर्शसङ्गौ च वस्तुमाश्रित्य शास्त्रहृत् ।  
 घातितो मदविक्रेतानपत्यो द्विजवस्त्रहृत् ॥ १७

अथ तेषां क्रमेणैव प्रायश्चित्तं विधयते ।  
 कारयेन्निष्कमात्रन्तु पुरुषं प्रेतरूपिणम् ॥ १८  
 चतुर्भुजं दण्डहस्तं महिषामनसंस्थितम् ।  
 पिष्टैः कृष्णतिलैः कुर्यात् पिण्डं प्रस्थप्रमाणतः ॥ १९  
 मध्वाज्यशर्करायुक्तं स्वर्णकुण्डलमयुतम् ।  
 अकालमूलं कलत्रं पञ्चपल्लवमयुतम् ॥ २०  
 कृष्णवस्त्रममाच्छन्नं सर्वौषधिसमन्वितम् ।  
 तस्योपरि न्यसेदेवं पात्रं धान्यफलैर्युतम् ॥ २१  
 समधान्यन्तु मफलं तत्र तत् मफलं न्यसेत् ।  
 कुम्भापरि च विन्यस्य पूजयेत् प्रेतरूपिणम् ॥ २२  
 कुर्यात् पुरुषसूक्तेन प्रत्यहं दुग्धतर्पणम् ।  
 षडङ्गञ्च जपेद्द्रुद्रं कलसे तत्र वेदवित ॥ २३  
 यमसूक्तेन कुर्वीत यमपूजाटिकां तथा ।  
 गायत्र्यास्यैव कर्तव्या जपः स्वात्मविशुद्धये ॥ २४  
 ग्रहगान्तिकपूर्वञ्च दशांशं जुहुयात् तिलैः ।  
 अज्ज्ञातनामगोत्रायःप्रेताय सतिलोदकम् ॥ २५  
 प्रदद्यात् पिष्टतोर्येन पिण्डं मन्त्रमुदोगयेत् ।  
 इमं तिलमयं पिण्डं मधुमर्पिःसमन्वितम् ॥ २६  
 ददामि तस्मैःप्रेताय यः षोडशं कुरुते मम ।  
 सजलान् कृष्णकलसांस्तिलपात्रममन्वितान् ॥ २७  
 द्वादश प्रेतमुद्दिश्य दद्यादेकञ्च विष्णवे ।  
 ततोऽभिषञ्चदाचार्यो दम्पतीकलसादकैः ॥ २८  
 शुचिर्धराद्युधधरो मन्त्रैर्व्वरूणदैवतैः ।  
 यजमानस्ततो दद्यादाचार्याय सदक्षिणाम् ॥ २९



ततो नारायणबलिः कर्त्तव्यः शास्त्रनिश्चयात् ।  
 एष साधारणविधिरगतीनामुदाहृतः ॥ ३०  
 विशेपस्तु पुनर्ज्ञेया व्याघ्रादिनिहतेष्वपि ।  
 व्याघ्रेण निहते प्रेते परकन्यां विवाहयेत् ॥ ३१  
 सर्पदंशे नागबलिर्देयः सर्वेषु काञ्चनम् ।  
 चतुर्निष्कमितं हेमगजं दद्याद्गजैर्घते ॥ ३२  
 राज्ञा विनिहते दद्यात् पुरुषस्तु हिरण्यमयम् ।  
 चौरिण निहते धेनुं वैरिणा निहते वृषम् ॥ ३३  
 वृकेन निहते दद्याद्यथाशक्ति च काञ्चनम् ।  
 शय्यामृते प्रदातव्या शय्या तूनासमन्विता ॥ ३४  
 निष्कमात्रस्वर्णस्य विष्णुना समर्पिहिता ।  
 शौचहोने मृते चैव द्विनिष्कस्वर्णजं हरिम् ॥ ३५  
 संस्कारहोने च मृते कुमारञ्च विवाहयेत् ।  
 शुना हते च निक्षेपं स्थापयेन्नृजशक्तितः ॥ ३६  
 शूकरेण हते दद्यान्महिषं दक्षिणान्वतम् ।  
 क्वांभश्च मृते दद्याद्वाधूमात्रं द्विजातये ॥ ३७  
 शृङ्गिणा च हते दद्याद्वृषभं वस्त्रसंयुतम् ।  
 शकटेन मृतं दद्यादश्वं सोपस्कारान्वतम् ॥ ३८  
 भृगुपाते मृते चैव प्रदद्याद्धान्यपर्व्वतम् ।  
 आग्नना निहते दद्यादुपानहं स्वशक्तितः ॥ ३९  
 दवेन निहते चैव कत्तव्या मदने सभा ।  
 शस्त्रेण निहते दद्यान्महिषीं दक्षिणान्वताम् ॥ ४०  
 अश्मना निहते दद्यात् सवत्सां गां पर्यास्त्रिणौम् ।  
 विषेण च मृते दद्यान्मदिनीं क्षेत्रसंयुताम् ॥ ४१

उद्वस्वनमृते चापि प्रदद्याद्वा पयस्विनीम् ।  
 मते जलेन वरुणं ह्येवं दद्यात्त्रिनिष्ककम् ॥ ४२  
 वृत्तं वृत्तहते दद्यात् सौवर्णं स्वर्णमंयुतम् ।  
 अतीसारमृते लक्षं मावित्र्याः संहतो जपेत् ॥ ४३  
 शाकिन्यादिमृते चैयं जपेद्द्रुद्रं यथाचितम् ।  
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 अस्पर्शं च मृते कार्यं वेदपारायणं तथा ।  
 सच्छास्त्रपुस्तकं दद्याद्दान्तमाश्रित्य संस्थिते ॥ ४५  
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 मते चापत्यरहिते कृच्छ्राणां नवातश्चरेत् ॥ ४६  
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 कपिना निहते दद्यात् कपिं कनकनिर्मितम् ॥ ४७  
 विसूचिकामृते स्वादु भोजयेच्च शतं इजाम् ।  
 तिलधेनुः प्रदातव्या कण्ठेऽन्नकबले मृते ॥ ४८  
 केशरोगमृते चापि अष्टौ कृच्छ्रान् समाचरेत् ।  
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 दद्युः पुत्रांश्च पौत्रात्श्च आयुरारोग्यसम्पदः ॥ ५०  
 इति शातातपप्रोक्तो विपाकः कर्मणामयम् ।  
 शिष्याय शरभङ्गाय विनयात् परिपृच्छते ॥ ५१  
 इति शातातपीये कर्मविपाकेऽर्गातप्रायश्चित्तं नाम  
 षष्ठोऽध्यायः ॥ ६ ॥



## लिखितसंहिता ।

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 इष्टन लभते स्वर्गं पूर्त्ते मोक्षमवाप्नुयात् ॥ १  
 एकाहमपि कर्त्तव्यं भूमिष्ठमुदकं शुभम् ।  
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 आतिथ्यं वैश्वदेवञ्च इष्टमित्यभिधीयते ॥ ५  
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 मुच्यते प्रेतलोकात्तु पितृलाकं स गच्छति ॥ ९  
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 यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ॥ १०

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 हनन्ति तस्य भूतानि अन्योऽन्यं करताडनैः ॥ ११  
 गयाशरे तु यत्किञ्चिन्नाम्ना पिण्डन्तु निर्व्वपेत् ।  
 तरकस्थो दिवं याति स्वर्गस्था मोक्षमाप्नुयात् ॥ १२  
 आत्मना वा परयापि गयाक्षेत्रे यतस्ततः ।  
 यन्नान्ना पातयेत् पिण्डं तं नयेद्ब्रह्मा शाश्वतम् ॥ १३  
 लाहिता यस्तु वर्णनं शङ्खवर्णखुरस्तथा ।  
 लाङ्गुलशिरमोश्चैव स वै नीलवृषः स्मृतः ॥ १४  
 नवश्राद्धं त्रिपक्षे च द्वादशस्त्वेव मासिकम् ।  
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 सपिण्डीकरणादूर्ध्वं प्रतिमवत्सरं द्विजः ।  
 मातापितृः पृथक्कुर्व्यादेकोद्दिष्टं मृतेऽहनि ॥ १७  
 वर्षे वर्षे तु कर्त्तव्यं मातापित्रास्तु सन्ततम् ।  
 अद्वैव भोजयेच्छ्राद्धं पिण्डमकन्तु निर्व्वपेत् ॥ १८  
 संकान्तावुपरमि च पर्व्वण्यपि महालये ।  
 निर्व्वाप्यास्तु त्रयः पिण्डा एकतस्तु चयःऽहनि ॥ १९  
 एकोद्दिष्टं परित्यज्य पाव्वणं कुरुते द्विजः ।  
 अकृतं तद्विजानीयात् स नाम पितृघातकः ॥ २०  
 अमावस्यां क्षयो यस्य पितृपक्षेऽथवा यदि ।  
 सपिण्डीकरणादूर्ध्वं तस्योक्तः पार्व्वणो विधिः ॥ २१  
 त्रिदण्डग्रहणादेव प्रेतत्वं नैव जायते ।  
 अहन्येकादशे प्राप्तं पार्व्वणन्तु विधीयते ॥ २२

यस्य संवत्सरादूर्वाक् सपिण्डीकरणं स्मृतम् ।  
 प्रत्यहं तत्पोटकुम्भं दद्यात् संवत्सरं द्विजः ॥ २३  
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 पितामह्यापि तत्तस्मिन् सत्येवन्तु क्षयेऽहनि ॥ २४  
 तस्यां सत्यां प्रकर्त्तव्यं तस्या श्वश्रूति निश्चितम् ॥ २५  
 विवाहे चैव निर्वृत्ते चतुर्थेऽहनि रात्रिषु ।  
 एकत्वं सा गता भर्तुः पिण्डे गोत्रे च सूतके ॥ २६  
 स्वगोत्राद्भ्रश्यते नारी उद्वाहात् मममे पटे ।  
 भर्तृगोत्रेण कर्त्तव्यं दानं पिण्डादकक्रिया ॥ २७  
 द्विमातुः पिण्डदानन्तु पिण्डे पिण्डे ऽहनामतः ।  
 षष्ठां देयास्त्रयः पिण्डा एव दाता न मुह्यति ॥ २८  
 अथ चेन्नन्त्रविद्युक्तः शारीरैः पङ्क्तिदूपनैः ।  
 अदोषं तत् यमः प्राज्ञ पङ्क्तिप्रावन एव सः ॥ २९  
 अग्नीकरणशेषन्तु पितृपात्रे प्रदापयेत् ।  
 प्रतिपाद्य पितृणाञ्च न दद्याद्द्वैश्वदैविके ॥ ३०  
 अनाग्निको यदा विप्रः श्राद्धं करोति पार्वणम् ।  
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 अपुत्रा ये मृताः कंचित् पुरुषा वा स्त्रियोऽपि वा ।  
 तेभ्य एव प्रदातव्यमकादृष्टं न पार्वणम् ॥ ३२  
 यस्मिन् राशिगते सूर्य्यं विपत्तिः स्याद्द्विजन्मनः ।  
 तस्मिन्नहनि कर्त्तव्यं दानं पिण्डादकक्रिया ॥ ३३  
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 अधिमासे तु पूर्वं स्याच्छ्राद्धं संवत्सरादपि ॥ ३४

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 अभिधानान्तरं कार्यं तत्रैवाहःकृतं भवेत् ॥ ३१  
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 यस्मिन्नेव पचेदन्नं तस्मिन् होमो विधीयते ॥ ३६  
 वैदिके लौकिके वापि नित्यं हुत्वा ह्यतन्द्रितः ।  
 वैदिके स्वर्गमाप्नोति लौकिके हन्ति किल्बिषम् ॥ ३७  
 अग्नी व्याहृतिभिः पूर्वं हुत्वा मन्त्रैस्तु शाकलैः ।  
 संविभागन्तु भूतेभ्यस्ततोऽश्रोयादनाग्निमान् ॥ ३८  
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 तता गृहबलिं कुर्यादिति धर्मा व्यवस्थितः ॥ ३९  
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 नैते निर्मान्यतां यान्ति याक्तव्यास्ते पुनः पुनः ॥ ४०  
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 विनाचमन्ति ये मूढा रुधिरणाचमन्ति ते ॥ ४३  
 नीवीगध्यपु ये दर्भा ब्रह्मसूत्रं पु ये कृताः ।  
 पवित्रांस्तान् विजानीयाद्यथा कायस्तथा कुशाः ॥ ४४  
 पिण्डे कृतास्तु ये दर्भा यैः कृतं पितृतर्पणम् ।  
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मातुः श्राद्धन्तु पूर्वं पितॄणां तदनन्तरम् ।  
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 कालः कामोऽग्निकार्येषु अश्वरे धुरिलोचनौ ।  
 पुरुरवा माद्रवाश्च पार्व्वणेषु नियोजयेत् ॥ ५०  
 यस्यास्तु न वेदभ्राता न विज्ञायेत वा पिता ।  
 नोपयच्छेत् तां प्राज्ञः पुत्रिकाकर्मशङ्कया ॥ ५१  
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 पतन्ति पितरस्तस्य लुप्तपिण्डोदकक्रियाः ॥ ५६  
 श्राद्धं दत्त्वा च भुक्ता च अध्वानं योऽधिगच्छति ।  
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पुनर्भोजनमध्वानं भारध्ययनमैशुनम् ।  
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 सर्वं तन्निष्फलं कुर्याज्जपहोमप्रतिग्रहम् ॥ ६१  
 चान्द्रायणं नवशादे पराको मासिकं तथा ।  
 पक्षत्रये तु कच्छं स्यात् पक्ष्माग्रे कच्छमेव च ॥ ६२  
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 शावे मासन्तु मुक्ता वा पादकच्छं विधीयते ॥ ६३  
 सर्पविप्रहतानाञ्च शृङ्गिदंष्ट्रिमरोस्रपैः ।  
 आत्मनस्त्यागिनाञ्चैव आद्यभेषां न कारयेत् ॥ ६४  
 गोभिर्हतं तथोहदं ब्राह्मणेन तु घातितम् ।  
 तं सृशन्ति च ये विप्रा गौऽजाश्वाश्च भवन्ति ते ॥ ६५  
 अग्निदाता तथा चाग्नेः पाशच्छेदकराश्च ये ।  
 तप्तकच्छेण शुश्र्वन्ति मनुगाह प्रजापतिः ॥ ६६  
 त्राहमुष्णं पिवेदापस्त्यहमुष्णं पयः पिवेत् ।  
 त्राहमुष्णं घृतं पीत्वा वायुभक्षी दिनत्रयम् ॥ ६७  
 गोभूहिरेण्यहर्णि खोणां क्षेत्रगृहस्य च ।  
 यमुद्दिश्य त्यजेत् प्राणांस्तमाहुर्ब्रह्मघातकम् ॥ ६८  
 उद्यताः सह श्वावन्तो यद्येको धर्म्मघातकः ।  
 सर्वे ते शुद्धिमुच्छन्ति स पको ब्रह्मघातकः ॥ ६९

पतितान्नं यदा मुङ्क्तं मुङ्क्ते चाण्डालवेश्मनि ।  
 स मासाङ्गं चरेद्द्वारं मासं कामकृतेन तु ॥ ७०  
 योगेन पतितेनैव स्पर्शं स्नानं त्रिधीयते ।  
 तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ७१  
 ब्रह्महा च सुरापायी स्तेयी च गुरुतल्पगः ।  
 महान्ति पातकान्याहुस्तत्पमर्गी च पञ्चमः ॥ ७२  
 स्नेहाद्वा यदि वा लोभाद्वा दज्जानतोऽपि वा ।  
 कुर्वन्त्यनुग्रहं ये च तत्पापं तेषु गच्छति ॥ ७३  
 उच्छिष्टोच्छिष्टसंस्पृष्टा ब्राह्मणस्तु कदाचन ।  
 तत्क्षणात् कुरुते स्नानमाचमेन शुचिर्भवेत् ॥ ७४  
 कुजवामनपण्डिषु गह्वरेषु जङ्घेष्ु च ।  
 जात्यन्ये वधिरे मूर्के न दोषः परिवेदने ॥ ७५  
 क्लोवे देशान्तरस्थे च पतिते व्रजितेऽपि वा ।  
 योगशास्त्राभियुक्ते च न दोषः परिवेदने ॥ ७६  
 पूरणे कूपवापीनां वृक्षच्छेदनपातने ।  
 विक्रीणीत मज्जाश्वं गोवधं तस्य निर्दिशेत् ॥ ७७  
 पादेऽङ्गुलीमवपनं दिपादे श्मश्रु केवलम् ।  
 दृतीयेन शिखावर्जं चतुर्थे तु शिखावपः ॥ ७८  
 चाण्डालोदकसंस्पर्शं स्नानं येन त्रिधीयते ।  
 तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ७९  
 चाण्डालघटमाण्डस्थं यत्तार्यं पिवते द्विजः ।  
 तत्क्षणात् क्षिपते यस्तु प्राजापत्यं समाचरेत् ॥ ८०  
 यदि नात्क्षिप्यते तोयं गरीरे तस्य जोर्यति ।  
 प्राजापत्यं न दातव्यं कच्छं सान्तपनं चरेत् ॥ ८१

चरेत् सान्तपनं विप्रः प्रात्रापत्यन्तु क्षत्रियः ।  
 तदर्हन्तु चरेद्वैश्यः पादं शूद्रे तु दापयेत् ॥ ८२  
 रजस्वला यदा स्पृष्टा शुना शूकरवायसैः ।  
 उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ ८३  
 अज्ञानतः स्नातमात्रमा नाभेस्तु विशेषतः ।  
 अत ऊर्ध्वं त्रिरात्रं स्यात्तदीयस्पर्शने मतम् ॥ ८४  
 बालश्चैव दशाहे तु पञ्चत्वं यदि गच्छति ।  
 सद्य एव विशुध्येत नाशौचं नोदकक्रिया ॥ ८५  
 शावसूतक उत्पन्ने सूतकन्तु सदा भवेत् ।  
 शावेन शुध्यते सूतिर्न सूतिः शावशोधिनी ॥ ८६  
 षष्ठेन शुद्धतैकाहं पञ्चमे द्वाहमेव तु ।  
 चतुर्थे सप्तरात्रं स्यात् त्रिपुरुषे दशमेऽहनि ॥ ८७  
 मरणारब्धमाशौचं संयोगो यस्य नाग्निभिः ।  
 आ दाहान्तस्य विज्ञेयं यस्य वैतानिको विधिः ॥ ८८  
 आममांसं घृतं क्षौद्रं स्नेहाश्च फलसम्भवाः ।  
 अन्यभाण्डस्थिता ह्येते निष्क्रान्ताः शुचयः स्मृताः ॥ ८९  
 मार्जनीरजसासक्ते स्नानवस्त्रघटोदके ।  
 नवान्वासि तथा चैव हन्ति पुण्यं दिवाकृतम् ॥ ९०  
 दिवा कपित्थच्छायायां रात्रौ दधिषु शक्तुषु ।  
 धात्रीफलेषु सर्वत्र अलक्ष्मोर्वसते सदा ॥ ९१  
 यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः ।  
 तत्र तत्र तिलैर्होमं गायत्र्यष्टशतं जपेत् ॥ ९२





